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THE JAPAJI
OR
NANAK'S CONCEPTION OF THE
Design of Existence
TEXT AND ENGLISH TRANSLATION, NOTES ETC.
by
A SECOND RATE PROPHET

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S. JASWANT SINGH
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Publisher's Apology

It must be clearly understood that the translation etc. herein is the work of a person who is half-mad, and it must be accepted accordingly. My sole reason for undertaking the publication of this book is the translation itself, which has some merits, and is on the whole fairly trustworthy, although it must be accepted with a pinch of salt. The glossary of all the words employed in the Japaji is also a valuable piece of work. It is however in the footnotes, the fantastic appendices and other ravings appearing at the end of the book, that the brain-crack of the author becomes self-evident. I would gladly have dispensed with all these, but the author has been obdurate and would not agree to this very reasonable proposal. I would therefore request all pious Sikhs and other God-fearing persons to refrain from reading any of these. The madness of the author is patent from the ridiculous "warning" he has seen fit to put on the cover.

As an example of his mental derangement, I may point out that he has actually set himself out to prove that Christ was the original of Lord Krishna! If he had taken the trouble of reading any history book he would have learnt that Lord Krishna was at least 1500 years before Christ. With more justice could he have claimed that Krishna was the original of Christ! Does the author imagine that he knows more history than all the historians and history readers? It is my intention if I can get sufficient encouragement, to publish a refutation of all the misleading and fantastic things appearing in this book. I intend for example, to get some history professor to expose the historical fallacies, and some learned Gyani to point out the errors in the interpretation of the Guru's words, and then to publish them as companion volume to the present work. Thus shall I clear my conscience. Pious and munificent Sikh and Hindu gentlemen, interested in this project should please communicate with me.

Pious and God-fearing persons can however safely read this book if they keep to the strait path of the text and translation, and restrain their eyes from straying towards blasphemous matter of the footnotes and appendices. This will incidentally serve as a good discipline in self-control.

THE PUBLISHER

PREFACE

NANAK, BARD OF THE INFINITE

Guru Nanak has generally been known as the founder of a religion—Sikhism, resuscitated from the embers of prostrate Hinduism in the Punjab. Sikh means a learner—one who is continually learning; while Guru means a teacher, someone or something, who imparts or through whom knowledge is imparted. Nanak, himself, however claimed only to be a bard or minstrel of God, "A bard am I of low caste". At another place he says: "The Master summoned the bard to His eternal presence, and arrayed him in the raiment of the singing of his eternal glories."

To me Nanak appears in two aspects: One as the redeemer and teacher of his age, bringing succour to his troubled country and fellow beings—as a religious reformer, a dispeller of ignorance, superstitions and iniquities, which had found entry into the faiths and lives of the people of his age; as a teacher of the brotherhood of man and the basic unity of seemingly varying faiths, and a beacon light to his age. This appears to me to be his immediate mission. To carry forward this mission, he passed on his light to his sikh Lehna, who afterwards came to be known as Angad, who in his turn consigned it to Amar Das and so on till the tenth Guru, Govind, who feeling that the institution of Guruship had outlived its usefulness, decreed that henceforth the sacred book, the Granth—the recorded collected words of the Gurus should alone be regarded as the Guru or teacher. "Regard the Granth as you Guru, the embodied presence of the Gurus. Whosoever's heart is pure, will find what he seeks in its words."

All this I surmise to have been the immediate mission of Nanak, the teacher and beacon light of his age, and as such he has been generally accepted. But in addition to this and indeed his true significance I feel can be found in his own claim—as a bard or minstrel of the Infinite—such was his true vocation. In this aspect of his, he is unencompassed by the limitations of

time and place. His words feel as true and applicable today, as they were nearly five centuries ago, and will probably remain so throughout the future evolution of mankind. It is this timeless eternal quality of most of his words which has most struck me.

We are indeed fortunate in having Nanak's authentic words preserved for posterity. In truth one can find what one seeks in the pages of the Granth. But necessarily there is much in it which refers to his particular time and place. That was inevitable and necessary. A number of his compositions fall into this category. The best known of these being Asa-di-var, which became the morning hymn of the Sikhs, and the other the Siddha Goshata, or discourse with the Siddhas. (Siddhas were a wandering order of spartan, verile monks, versed in the arts of magic, the followers of Guru Gorakhnath, and who held complete ascendancy over the minds of the Hindus of the period.) Of these two compositions the first is devoted to social, and the other to intellectual reform. The subsequent history of the Sikhs can be traced in the lines of these two compositions, just as the subsequent history of Islam can be deciphered in the pages of the Quran.

But what I wish to touch upon here very briefly is the timeless, universal aspect of Nanak's teachings. This I feel has not been very well realised. His words have been read mostly by eyes steeped in the traditions of his age or the age of his successors, and their interpretation has become fixed accordingly. But there is so much in his compositions far in advance of his times, that except for an inexpressible, intuitive understanding not conveyable in definite expression, the import of his words has remained hidden within them, awaiting the further evolution of human thought and comprehension for more distinct revealing of their meaning. The extreme brevity of expression and economy of words further lent itself to this state of affairs. His Japaji is the best example of this and embodies a highly concentrated summary of his realizations. In it he sings of the Infinite Eternal Being and of His attributes. In it he sings of His creation, and of the beauty

and multiplicity of it ; also of the terrestrial world of life, and of the underlying order of this existence. In this composition, supremely, Nanak belongs to no one country, people or age. He is truly universal and all embracing in his vision. The effect of its perusal is similar to that of a study of the starry heavens and a contemplation thereon : infinitely widening the horizons of the mental vision. Lines such as these—

“No end is there—
To His attributes, nor of their telling ;
His doing, nor of His gifts ;
To seeing nor to hearing ;
No end to His intents ;
Nor of the forms He has created ;
Nor of the here and there.
To know the end how many entreat in anguish,
Yet the end they cannot find.
This immensity none can fathom :
As vast as one recounts, the vaster still it grows,
The Lord is great, His place is high ;
On this high eminence is His high name,
If as high some one could be, such a one can know this height,
Of His own extent, He alone can know ;
His gifts are of His grace and compassion.”

Of the evolution of life on this earth he says :—

“On Earth life is of myriad kinds, hues and names,
Yet by a continuous flowing pen have all been writ,
Could anyone transcribe this writing,
What a mighty document 'twould be !
Of what power and what beauty—
Of what countless gifts, who to enumerate them ?
With a word He caused the manifestation of existence ;
From it sprang a hundred thousand streams,
Who can describe His created Nature ?”

On the cause and effect of actions he says :—

‘Virtuous ! Sinner !’—so describe do not !
By doing actions, the record thereof you take along.
Yourself you sow, yourself so too you reap
And thus constrained you come, you go !

In the words of Nanak, we are in possession of a treasure mine, the true extent and richness of which we are unaware, knowing only small sections of it. Treasure which is sufficient to enrich the world for many thousands of years. Why not seek to examine and utilise this treasure for the good of all.

It is wonderful to reflect how precious mere thoughts can be, and the words which transmit those thoughts to others. Lord Gautama Buddha with a few thoughts changed the entire world. Just thoughts which had not been thought of before. A few centuries after him came Jesus the Christ, and by a few thoughts expressed in discourse and parable, gave an entirely new conception of things and values of the world. Those few thoughts of his changed the entire course of subsequent history and the lives of men—Just a few thoughts and words—quite simple seeming thoughts as they appear to us today, but they had not been thought of before. Why? The ways of Providence are inscrutable!

Then came Nanak in the fifteenth century. A village boy he was, son of a hard-headed, practical minded Khatri. He too had thoughts, conceived in the fire of his soul, in answer to the insistent questions in his mind, concerning existence, the world of men, their joys and sorrows, and of the creator of the universe and life. They were questions which to him brooked no denial, which he had to answer to his satisfaction. Immersed beneath the waters of the Black Bein, in deep samadhi, the answer came to him—just a few thoughts—but how, how precious! We have these thoughts preserved for posterity in the words of the Japaji. Just a few pages, easily read in fifteen minutes, yet the most precious treasure on the face of the earth. Viewed under a critical microscope, a composition with many defects, but how puny and unimportant these literary defections become before the supremely magnificent manner in which the tremendousness of the Infinite Being and the wonder and multiformity of his creation are sung—the Universes, the worlds sustaining life forms, the world of men and the underlying pattern of life; the various mental and spiritual spheres within the compass of which beings play their parts—are all put down in a wondrous picture, with the accompaniment of the music of the spheres playing symphony. It is in truth an incomparable composition, all other extant human compositions paling before its radiance. The merits of it transcend all merely literary perfections. An ordinary intelligent person with aptitude and suitably trained, can produce a composition faultless in style. But only a Nanak, with the grace of God, can produce a Japaji.

The Japaji, however was composed far in advance of its times. It was a fifteenth century world in a distracted India, which received it, with a fifteenth century understanding and ways of thinking. Moreover there is the difficulty of its diction and manner of expression, the extreme economy, indeed miserliness in the employment of words; absence of punctuation; the insufficient vocabulary used, all contribute to the difficulty of explicit comprehension of its profound depths. And perhaps its most serious defect as a composition is the disconcerting way in which Nanak often jumps from one subject to another, apparently unconnected with the other. Above all there is the difficulty of its language. There are so many different Indian dialects that many words have several entirely different meanings depending on their etymology. We have no satisfactory means of ascertaining beyond the compositions of the succeeding Gurus, in what sense particular words were employed in time near to his.

Moreover owing to his extensive travels, Guru Nanak composed in many different dialects, dialects prevalent in his day. All this contributes to the difficulty of fixing the meaning of particular words employed by him.

The unfortunate thing about the understanding of the Japaji is that what was comprehended of it, during the period succeeding him, became as it were fixed, and very little new and original light has been shed on it, and so it remains to this day. The minds that have studied it were steeped in the old Hindu conceptions, hair splitting philosophies, and have tried to read in it all sorts of fantastic meanings. The absence of connective words have prompted commentators to supply arbitrarily words which they imagined should have been there. Instead of allowing Nanak himself to speak, they have interposed their own small personalities, so that in effect it is not the Guru who speaks in their elucidations, but the comparatively insignificant personalities who have tried to interpret him.

In Nanak's time as in ours, the best way to understand the Japaji is to endeavour not to employ our own little understanding or the understanding of other people to interpret it, but try to listen to the Guru himself in his own words. Approached in the right spirit, the Japaji does not fail to impart its magic to the earnest reader. Read in this way a kind of realisation of its true meaning begins to dawn on the soul, but which can not be expressed in words. It is as it were a key to the opening of the inner vision of the soul, carrying it away into the cosmic stream, opening up to the inner eye immeasurable and wondrous vistas.

In my opinion the only really helpful way to assist anyone in the reading of the Japaji is in just explaining the meaning of words, and not strive to give interpretation, except to a very limited extent, in so far only as the actual words used would justify.

As I have already said, I consider the Japaji to be far in advance of its time. The subsequent evolution of human thought and of exact knowledge, in other words the sciences, arrived at by the great thinkers of other lands and of the researches and discoveries of the great scientists, have opened up vistas unknown in Nanak's time, and these make a more definite appreciation of the Japaji possible. As it were we are enabled to focus our mental cameras, and thus take in a greater variety of detail. I may mention a few of the writers and thinkers of other lands whose works particularly assist one in the comprehension of the Japaji :—The works of Shakespeare, Carlyle, Spinoza and above all of a kindred though lesser spirit—Walt Whitman.

The best way of understanding Nanak's words is through Whitman, and Whitman's words through Nanak. Both of them have no barriers to their mental vision. Both are immeasurably in advance of their times. Both are bards, but while Nanak is the supreme singer of the Infinite and His creation, Walt Whitman is supremely the bard of humanity.

The key to the Sikhism of the future lies in the Japaji--Sikhism with the ism taken away. Nanak himself was no preacher of any ism, We must bear in mind his words :—

“By every path which pleases Thee,
Let them come to Thee O Lord !”

Be it is a follower of any of the great prophets and religions, as a man of science, for whom his science is his sole religion. Or as a humanist or philanthropist, who may have no other religion save service to humanity : the people whom Nanak picturesquely described as the “heroes, warriors of mighty prowess; dwellers of the spiritual realm of compassion” Or as an artist immersed in his vision of beauty and the expression thereof in lines and colours; or as a poet in the expression thereof in words, or as an architect in erecting his dreams in stone, brick or concrete; or as the engineer in the building of his mighty river dams or beautifully proportioned bridges. Or as the doctor in his sublime service to the ailing in body ; the medical research worker striving for the conquest of disease and physical suffering. Or as the statesman in striving to bring order to the affairs of nations, and in many another way, humble as well as exalted can fitting worship be offered to the Divine Being. Even without the actual invocation of His name, is the most fitting and acceptable worship often offered So often, ostensibly denying Him, is worship most beautiful and most pleasing to Him consecrated : “By every path which pleases Thee, let them come to Thee O Lord !”

I am not much interested in the future of the Sikhs as a community, nor even in Sikhism as a religion. My chief concern is with the thoughts of Nanak, which I would like to see infused into the life stream of the living world.

Concerning the present translation.

Although I have taken fair amount of pains with this translation, I am not completely satisfied with the result. However it is the best that I could do. I have tried to make it as accurate as I could, and have tried to be careful not to read anything in the sense which could not be directly construed from the actual words of the composition I have read the translation by the side of the original over and over again in the endeavour to discover discrepancies, and have tried to right such wherever found. In a few places I am still doubtful whether I have got the right meaning, but generally I have not left efforts until the translation seemed to ring in unison with the original.

I have tried mightily hard not to intrude my own personality in the translation, concerning myself not with what the guru *should* have said, but what he actually *has* said. To compensate myself for the restraint, I have made full use of the footnotes and the appendices, which are the result of the assimilation of the Japaji into my system.

In perusing the translation I have often felt that the bare word transcription appearing imidiately under the original text is more expressive and to the point than my own laboriously executed translation, and I would therefore recommend the serious reader to devote himself to it. The translation could then be consulted only for necessary elucidation. But the best course of all would be to read it in the original text. To most Indians this would not be difficult, by taking the help of the translation, but others too, those who seriously wish to fully appreciate the Japaji this would be the best possible procedure.

When I was quite young, an edition of Goethe's Faust came into my hands, in which the original German text and a close English translation appeared side by side. By the help of the translation I was able to read the original, and soon with such facility that I could appreciate the work much better in this way than through the number of other translations of it that I had by me.

To this end, I have in the present case given a word for word transcription in English, and also a complete dictionary of all the words used. For an added convenience I have given numbers to the words, which correspond to the verses in which those words appear. This will greatly facilitate a comparative study, as giving clues to the exact sense in which Nanak used those words.

I am much indebted in the compilation of the translation and dictionary, to the help of the monumental dictionary of the Granthi, the "Granth Kosh", by Bhai Vir Singh, and also to his "Panj Granthi Satik", which contains his translation and explanation of the Japaji in modern Punjabi, and which also mentions several of the varying explanations of other commentators. From a perusal it is astonishing what different meanings have been read into the Japaji. In the compilation of the dictionary I have also derived considerable help from Platt's excellent Hindustani Dictionary, and also from the smaller Hindi dictionary of the Kashi Nagri Pracharni Sabha. To the late S. Puran Singh's vivid translation of the Japaji, I am indebted for two apt expressions: in verse 27 "Holy lands and rivers roll in music", and in verse 17, "Countless the givers, giving themselves and their's away".

THE JAPAJI
OF
NANAK,
BARD OF THE INFINITE

THE JAPAJI

The One All-encompassing Substance* : of eternally true constitution; the Creator; without fear; without enmity; of timeless existence; not subject to births and deaths; self-sourced. The Teacher's† grace and gift invoke to constantly remember Him.

The Fact primeveal; the Fact since the beginning of the ages; the Fact now, and the Fact in ages hence. —1.

Not conceivable by thought, though thought upon a hundred thousand times.

Nor conceivable by silence, immersed although in ceaseless meditation.

Nor by hungering can the hunger be appeased, even though accumulating cities' load of goods.

A thousand clevernesses, nay a lac maybe, yet even one will not along with go.

How then to attain the Truth, how tear apart the curtain of the sham?

By glad acceptance of His Will‡ such as to each one is ordained. —1.

*Substance: 'That which is in itself and is conceived through itself. That is the conception of which does not depend on the conception of another thing from which it must be formed.' The only substance answering to this definition is the infinite God. I have advisably used the term Substance in the translation instead of "God" as the Indian conception of God is somewhat different from the Christian conception of a personal God. According to the Christian conception, God and His creation are distinct and apart, while the Indian conception is that the creation is simply manifestations of various aspects of the Infinite Being. The conception of Nanak however combines the philosophic, impersonal and purely intellectual conception of the Upanishads with the passionately personal conception of Christ and Mohammad.

†The Infinite, in the aspect of the universal teacher, manifested in infinite ways: knowledge handed down from one to another in many ways; knowledge received from the infinite manifestations of physical nature; also by direct communion, conscious or unconscious with the spiritual world or in other words inspiration.

‡Will (Hukam), the Divine Will or perhaps it may be better expressed as "the necessity of Divine nature" the term employed by Spinoza in his Ethics. See Appendix

(2)

In contradiction to the conception held by Moslems and Christians, of a God

१ आँकार	सति नाम	करता पुरुष	निरभय
The One all-encompassing	eternally true name or constitution	The Creator	without fear
निरवैर	अकाल	मूरति	अजनी*
without enmity ;	timeless	form ;	entering not into births or wombs ;
आदि	सत्तु	जुगादि	सत्तु । है
recite, call to mind.	Very beginning	true, beginning of the true, existing.	Is existing ages
भी सत्तु	नानक	होसी भी	सत्तु । १ । सोचै
also true, existing ;	Nanak (says)	will be also true, existing.	By thinking,
सोचि न होवैर्ड जे सोची	लखवार ।	चुपै	चुप
conception not becomes if pondered	a lac times.	By remaining silent	silence
न होवैर्ड जे लाइरहा	लिवतार ।	भुखिआ	भुख
not becomes if engaged in	unbroken meditation.	By hungering or fasting	hunger or desire
न उतरी जे बंना	पुरीआ	भार ।	सहस
not divested, if tie up, collect	many cities' load or goods.		A thousand
सिआणपा लख होहि त इक न चलै नालि । किव			
clevernesses a lac maybe even then one not go along with.			How
सचिआरा होहेए किव कूड़ै तुटै पालि । हुकमि			
truth-adopting we may be how the false's break	wall or	In Divine Will's	
रजाई चलणा नानक	लिखिआ नालि ।	हुकमी होवनि आकार	covering ?
behests to walk Nanak (says)	written along with.	By his Will become forms	

*In contradiction to the common Hindu (and also the Christian for the matter) belief that the Infinite God enters into human births as avatars, e. g. Ram, Krishna and Christ (I believe the Hindus have adopted the Avatar theory from the Christians see Appendix for a discussion on the historicity of Krishna.)

By His Will become all things of form, but His Will cannot be explained.

By His Will are created living beings; by His Will obtain they exaltation*.

By His Will are some of high, some of low degree; by His Will suffer they sorrow and joy.

By His Will, one receiveth grace, another restless wanderings †.

Within His Will are beings all, outside His Will are none.

Whoever comes to know His Will, can never say " 'tis I".

—2.

Someone will sing of His power—such a one who is gifted with power.

Another will sing of His gifts, and consider these as His signs.

One will sing of His attributes, His greatnesses and beauty divine

One will sing by the aid of deep learning, in terms profound, difficult to fathom.

One will sing of His fashioning and decking the body, anon which He turns to dust.

Another sings He takes this life but hands it back again.

One sings who see Him appearing at a distance far;

* Evolving into more perfected forms. Though evolution (?) See also verse 5.

† Restless wanderings in successive births emmeshed in the toils of Karma, or in other words, actions committed towards other beings, which necessitate requital and counter requital in its turn, over and over again, until the vicious circle can be broken by forgiveness or other magnanimous action substituted for the normal requital indicated, and so constitute an adequate cause for neutralizing the circle of Karma, or transmuting it into a beneficial Karma. Karma may be said to be of two main divisions: the individual Karma as between individuals and group Karma as between groups.

"He who wishes to revenge injuries by reciprocal hatred will live in misery. But he who endeavours to drive away hatred by means of love, fights with pleasure and confidence: he resists equally one or many men, and scarcely needs at all the help of fortune. Those whom he conquers yield joyfully, not from want of force but increase thereof." Spinoza.

(Continued on bottom of p. 5)

हुकम् न कहिआ जाई । हुकमी होवनि जीअ हुकम्

His Will not described can. By his Will become living beings by His Will

मिलै वडिआई । हुकमी उतमु नीचु हुकमि लिखि

obtain exaltation. By His Will high degree low degree ; by His Will written

दुख सुख पाईअहि । इकना हुकमी बखसीस इकि हुकमी

pain pleasure they receive. To one by His Will forgiveness one by His Will

सदा. मवाईअहि । हुकमै अंदरि सभु को बाहरे हुकम न कोई।

ever roams about. In His Will within every one outside His Will not any.

नानक हुकमै जे बुझै त हउमै कहै न कोइ। २। गावै को

Nanak ! His Will if comprehends then 'it is I' say not any. Sing someone (egoism)

ताणु होवै किसै ताणु । गावै को दाति जाणै नीसाणु ।

power has who power. Sing someone bestowals considering sign.

गावै को गुण* वडिआईआ चारु । गावै को विदिआ

Sing someone attributes greatnesses beauty. Sing someone knowledge

विखमु वीचारु । गावै को साजि करे तनु खेह ।

difficult ascertaining. Sing someone fashions, does the body dust.

गावे को जीअ लै फिरि देह । गावै को जापै दिसै दूरि ।

Sing someone life takes again gives. Sing someone felt appears distant ; to sight

*For detailed meaning of Guna see vocabulary.

The law of Karma: "An eye for eye, and a tooth for a tooth"

The law of emancipation from Karma: "But I say unto you not to resist evil (by evil)". For a further exposition of this same law by Jesus see Matt. Chap. 5, and Luke Chap. 6.

See also verse 20 and Appendix.

The theory of Karma makes necessary the conception of Multiple Causation. That is that all things taking place in the world may have multiple sets of causes, some of them seemingly unconnected and independent of each other. The immediate set of causes appear of themselves fully adequate for the results achieved through them, and the remote parallel causes therefore appear nonexistent. See Appendix for a fuller discussion of the phenomena of multiple causation.

Another sings of Him, who perceive Him manifest ever-present.
No end is there to the ways He may be described;
Though told and told and told again, a million million million times. .
He showers His gifts, His beneficiaries tire receiving ;
From eons to eons of their boundlessness partaking.
By His Will He directs the course of all,
But He Himself in grand detachment glows. —3

The Lord of All is eternally true, His name is true likewise.
His myriad creatures speak of Him in ways infinite.
To Him bespeak they, and from Him they beg—
The Giver showers His gifts.

* * * *

What then shall we lay before Him that we may enter His presence ?
What words shall our lips bespeak that He may incline towards us ?
In the ambrosical hour before the dawn * contemplate his Eternal
Name and His greatnesses.
By our strivings comes the vesture, by grace † salvation's gates.
Revealing thus : the Lord of Truth is all in all Himself. —4.

* * * *

He cannot be installed nor created—
H himself H's own cause, untouched by the manifestations of His
creation.
Those who have served Him have found proof of Him ;
Singing of Him the repository of all qualities.
By singing and listening with love in their hearts ;

*Before the dawn (Amrit vela): The period of the day from 2 hours before to day break. This time is here recommended for divine contemplation as the time when nature is at its most peaceful, and also as the most symbolic period of the 24 hours, when nature in brooding silence of meditation gradually unfolds into multiformity in a daily recurring song of creation. This is the period free from the conflict of minds to distract the string of meditation. Moreover it so often happens that one's nearest and dearest ones are impatient of such profitless moonings. This period is then doubly the time when one may indulge in ones taste for abstract 'ancies without causing offence to esteemab'e near and dear ones who really have but one's welfare in mind

*Name; that by which a thing is known by or understood.

†See note on grace in verse 25.

गावै को वेखै हादरा हदूरि। कथना कथी न आवै
 Sing someone sees manifestly present. Account narrating not comes
 तोटि। कथि कथि कथी कोटी कोटि कोटि। देदा
 end; by recounting the narration millions of million million. The Giver
 दे लैदे थकि पाहि। जुगा जंगतरि खाही
 gives the receivers exhausted become. Ages from age to age, eatables
 ' or to other ages,

खाहि। . हुकमी हुकमु चलाए राहु। नानक विगसै
 consume. He who wills His will directs the way. Nanak ! He rejoices
 वेपरवाहु। ३। साचा साहिबु साचु नाइ भाखिआ
 unconcerned. Eternally true Lord eternally true Name* expressed
 भाउ अपारु। आखहि मंगहि देहि देहि दाति करे दावारु।

His import endlessly. Bespeak beg give! give! gifting does the bestower.

फेरि कि अगै रखीऐ जितु दिसै दरबारु। मुहौ कि
 Then what before we place by which is seen royal court? By month what
 बोलणु बोलीऐ जितु सुणि धरे पिअरु। अमृत वेला
 talk we speak by which hearing put on love? The amboisal time
 सचु नाउ बडिआई बीचारु। करमी आवै कपडा नदरी
 Eternal Name greatnesses ponder. By actions come vestament by grace
 मोखु दुआरु। नानक एवै जाणीऐ सभु आपे

emancipation's gates. Nanak ! in this manner, let us know ! all in all Himself thus

सचिआरु। ४। योपिआ न जाइ कीता न होई। आपे आपि
 the Eternally True. Installed not can created not be. By Himself Himself
 निरंजन सोह। जिनि सेविआ तिनि पाइआ मानु। नानक
 uncontaminated He. He who has served he has received proof. Nanak
 गावीऐ गुणी निधानु। गावीऐ सुणीऐ मनि
 by singing of the qualities the repository. By singing by listening in mind

Casting off sorrow, home they bring joy.

(It is surmised that the following verse is in answer to a question whether account is not taken of the many deities who in the Hindu conception personify the many manifestations of the attributes of the Almighty ?)

In the voice of the Teacher * are the sounds, inspiration, the scriptures and all recorded knowledge.

The Teachers voice is all-pervading †.

In the Teacher are all the deities and mother nature.

Even if I know I can not say, not being expressible in words.

But the Teacher hath revealed me this :

“All beings have but one Creator ”, this let me not forget. —5.

(The following verse is surmised to be answer to the question as to the efficacy of going on pilgrimages)

I would gladly bathe in the pilgrimages, if it pleases Him my doing so—
Without His pleasure I would not.

In all the created world I observe, what do beings receive but the
fruit of action.

But in the mind are varied precious gems—

If heed be given to one lesson of the Teacher ;

The Teacher hath revealed :

“ All beings have but one Creator ”—this let me not forget. —6.

If one’s life-span equalled the ages four, or even ten times that ;

Renowned in all the continents, all men following his lead ;

Although earning great reputation, acquiring fame and acclaim in the
world,

Yet if he have not His grace, none will succor him.

* See note on Teacher in verse 1.

† The Teachers Voice is all-pervading :

“Find tongues in trees, books in the running brook,
Sermons in stones, and good in everything.”

Shakespeare.

रखीये भाउ । दुख परहरि सुख धरि लै जाइ । गुरमुखि भादं
keeping love. Sorrow casting off joy home take along. Teacher sounds,
initiated inspirations

गुरमुखि वेदं गुरमुखि रहिआं समाई ।

Teacher initiated recorded knowledge Teacher initiation dwells pervading.

गुरु इसरु गुरु गोरखु वरमा गुरु पारबती माई । जे हड
Teacher ~~W~~ ^{Siva} Teacher ~~W~~ ^{Vishnu} Brahma Teacher Parabati mother. If I
जाणा आखा नाही कहणा कथतु न जाई । गुरा इक देहि
know say do not saying narration not can. The teacher has one given
बुझाई । सभना जीआ का इकु दाता सो मै विसरि न जाई ॥५ ।
revelation. Of all creatures have one giver that I forget not do.

तीरथि नावा जे तिसु भावा विणु भाणे कि नाई करी ।
Pilgrimages I would if Him would without by His what for bathing I do?
बाथे प्राणे

जेती सिरठि उपाई वेखा विणु करमा कि मिलै लई ।
As much the World created I see without fruit of what obtain to take,
for.

मति विचि रतन जवाहर माणिक जे इक गुरकी सिख सुणी ।
Intellect within jewels diamonds rubies if one Teachers' teaching hear.

गुरा इक देहि बुझाई । सभना जीआ का इकु दाता सो
The Teacher one given revelation. Of all creatures have one giver that
has

मै विसरि न जाई ॥६ । जे जुग चारे आरजा होर दसरी होइ ।
I forget not do. If ages all four life-span even more ten fold be.

नवा खंडा विचि जाणीये नालि चलै सभुकोई । चंगा नाउ
A'll nine continents in is known along with walk every one. Good name

रखाइकै जसु कीरति जगि लई । जे तिसु नदरि न
being known by fame acclaim in the World receives. If His grace not

आवई त वात न पुछै के । कीटा अंदरि कीडु करि
forthcoming then will nor succor any. Insects among an insect makes

Among insects he shall be an insect, for his transgressions found guilty.
The virtueless He may endow with virtue, those with virtue He may
exalt.
None other such know I who can do likewise. —7.

(GOD, THE INFINITE TEACHER)

By Thee informed :

Have learnt the adepts, prophets, scholars and the sages ;
The Earth has learnt to support itself in space ;
Lands and spheres, and nether regions have found their place ;
Regions where time cannot reach * from thee have learnt ;
But ever radiant are those worshipping Thee,
Sin and sorrow from Thee have they learnt to dispel. —8.

By Thee informed :

Have learnt the deities directing the universe ;
The ignoble through expressing Thy glory have been ennobled ;
The hidden potentialities of the body unfolded ;
The knowledge of the sciences, philosophies and religions revealed,
But ever radiant are those worshipping Thee,
Sin and sorrow from Thee have they learnt to dispel. —9.

By Thee informed :

Purity, serenity and realization are attained ;
Sins yielding not to all the pilgrimages are washed away ;
The study of recorded knowledge bears fruit ;
Contemplation, spontaneous and unforced enfolds.

* Regions where time can not reach :—

“ But thoughts the slave of life’s, and life time’s fool ;
And time that takes survey of all the world
Must have a stop. ”

—Shakespeare’s Henry IV.

दोसी दोसु घरे । नानक निरगुणि गुण करे गुणवांतिआ गुण
guilty guilt placed on. Nanak ! ungifted gifted He does the gifted their
gifts

दे । तेहा कोहन सुभई जि तिसु गुण कोह करे । ७
gives. Like unto Him nobody comes to mind who His speciality anyone could do

• सुणिए सिध पीर सुरि नाथ । सुणिए धरवि
By listening adepts prophets scholars masters of By listening the earth
yoga.

धरव आकास । सुणिए दोष लोअ वाताल । सुणिए
the earth the skv. By listening islands worlds nether regions. By listening
supporter

पोहि न सकै कातु । नानक भगता सदा विगासु । सुणिए
influence not can time. Nanak ! devotees ever joyous, By listening

दूख पाप का नासु । ८ । सुणिए ईश्वर ब्रह्म इंद्र । सुणिए
sorrow sin of destruction. By listening Vishnu Brahma Indra. By listening

मुखि सालाहण मंडु । सुणिए जोग जुगति तनि
by mouth utter praises inferior persons By listening yoga practice body's

भेद । सुणिए सासत सिमृत वेद । नानक भगता सदा
mysteries. By listening the Shastras Smritis Vedas. Nanak devotees ever
विगासु । सुणिए दूख पाप का नासु । ९ ।
joyous. By listening sorrow sin of destruction.

सुणिए सतु सतोखु गिआनु । सुणिए अडसठिका
By listening purity of life contentment realized By listening the 68's (triaths)
knowledge.

इसनानु । सुणिए पड़ि पड़ि पावहि मानु । सुणिए
bathing. By listening studying studying receive they honour. By listening
लागै सहजि धिआनु । नानक भगता सदा विगासु । सुणिए
becomes spontaneous meditation, Nanak ! devotees ever joyous. By listening
applied

Countless are Thy devotees, meditating on Thy attributes and
knowledge of Thee.

~~But ever radiant are those worshipping Thee.~~

Sin and sorrow from Thee have they learnt to dispel. —10.

By Thee informed:

Acquired are all the talents and skills;

Heads spiritual and temporal receive their power;

The blind find out the way;

The unfathomable stands revealed.

But ever radiant are those worshipping Thee;

Sin and sorrow from Thee have they learnt to dispel.

—11.

(THE REALIZATION OF HIS NAME)

The manner of realization of His name cannot be explained.

Those who attempt, repent it afterwards.

There is not the paper, pen or writer to transcribe;

Even were scholars gathered deliberating over it.

So gleaming-pure, illusion-free is His name,—

Only those realizing can know the like of it.

—12.

By realization of His name—

Intelligence and reason awake to consciousness;

Awareness of the universe is attained;

Illusion and delusion fail to assail ones head;

To go along with Yama * one has no need.

So gleaming pure, illusion-free is His name,—

Only those realizing can know the like of it.

—13.

*Yama: The God of death, e.i. one is no longer a slave to rebirths but a free agent.

† Reward and punishment; Heaven as a reward for good actions, Hell for bad ones. But both involve bondage to action, or in other words bondage to Karma.

दूख पापका नासु । १० ।

sorrow sin's destruction.

सुणिए सरा गुणा के गाह । सुणिए सेव पीर

By listening all qualities of aquirement ; By listening elders religious teachers

पतिसाह । सुणिए अंदे पावहि राहु । सुणिए हाथ

kings ; By listening the blind get the way. By listening measurable
होवै असगाहु । नानक भगता सदा विगासु । सुणिए

becomes the unfathomable. Nanak ! devotees ever joyous, By listening

दूख पापका नासु । ११ ।

sorrow sin's destruction.

मने* की गति कही न जाई । जे को कहै

Realization of mode described not can ; If someone describes

पिछै पछुताइ । कागदि कलम न लिखणहारु । मने का बहि करनि
afterwards repents. Paper pen nor writer : Realization of sitting do
in conclave

विचारु । ऐसा नामु निरंजनु होइ । जे को मनि जाणे मनि कोई । १२ ।

discussion. Like name uncontaminated is: If one realizes knows in-mind he.
to this

मनै सुरति होवै मनि बुधि । मनै सगल मधन

By realization consciousness becomes mind reason. By realizing all world
or conscious

की सुधि । मनै मुहि चोठा न खाइ । मनै

of perception; By realization on mouth bruises not undergo. By realization

जम कैसाथि न जाइ । ऐसा नामु निरंजनु होइ । जे को

Yama accompany not go. So Name uncontaminated is: If one

* *Manne* = realising, following after *sunaye* = listening. The first stage being listening or receptivity ; the second being the digesting or realising in the mind the fruit of the receptions received.

By realization of His name—

Naught can impede the way ;
One enters His presence honoured ;
One trudges not the path of reward and punishment †
Becoming as one does, kin to the Great Judge * himself.

So gleaming pure, illusion-free is His name—

Only those realizing can know the like of it.

—14.

By realization of His name—

Is attained the gate of emancipation ;
Succor is brought to one's kith and kin † ;
Oneself doth swim and those who follow him ;
To go a-begging one has no need.

So gleaming pure, illusion-free is His name—

Only those realizing can know the like of it.

—15.

¹² *See page 16 bottom.*

* Kin to the Great Judge himself: The Great Judge; the God of Justice. This is a conception of the mechanism for adjudging the fruit of action. We may according to our inclination conceive it as a great, wise, all informed and all-knowing Being, gifted with stupendous intellect who adjudges what every one shall receive as the consequences of the action they commit. Another conception of the God of Justice may be likened to that of a gigantic calculating or computing machine, world encompassing in its scope, into which the record of all actions committed pour in continually and emerge computed to a nicety the manner in which the result of action is to be allocated. Those who have given study to the manner in which this allocation of the fruit of action is consummated, can not fail to have been forcibly struck with the realization of a high intelligence at work ; at times adopting original and novel procedures, often spiced with a sense of humour. (See Appendix for a few illustrations.)

'Kin to the Great Judge' may thus come to mean that one becomes in a position to decide the manner in which the result of action is to be allocated to oneself or on other beings. Thus the conception of Great Judge would resolve into the world-encompassing computing machine above cited in which many distinct personalities and entities contribute their labour, all working in perfect harmony as parts of the computing machine, or alternately as a presiding judge assisted by many assistants, and occasionally by great co-equals, all likewise working in a harmony such as cannot be conceived in this world of ever-conflicting interests.

† Ones kith and kin may be ones own family, ones country or people, or the people of the whole world, depending on ones outlook.

मनि जाणै मनि कोइ । १३ ।

realizes knows in mind he,

मनै मारगि ठाक न पाइ । मनै पति सिउ

By realization on the way hindering not find. By realization honour, with
or the master

परंगु जाइ । मनै मगु न चलै पंथु । मनै

appear before goes By realization path not walks the way. By realization
or undisguised

धरम सेती सनवंधु । ऐसा नामु निरंजनु होई । जे को मनि
god of justice with association. So name uncontaminated is: If one realizes
जाणै मनि कोइ । १४ ।

knows in mind he.

मनै पावहि मोख दुआरु । मने परवारै

By realization they receive emancipation's portal. By realization family's
साधारु । मनै तरै तारे गुरु सिख । मनै
redemption. By realization swims causes to teacher his By realization
swim disciples.

नानक भवहि न भिख । ऐसा नामु निरंजनु होई । जे को मनि

Nanak! he roams not begging. So name uncontaminated is, If one realizes

जाणै मनि कोई । १५ ।

knows in mind he.

पंच परवाण पंच परधान । पंचै

The illumined accepted the illumined the chief ones The illumined

पावहि दरगाहि मातु । पंचै सोहंदि दरि

receive in Gods presence honour. The illumined grace His presence

• The illumined ones

Have found acceptance, they are the masters ;
Receiving honour in the Kingdom of Heaven ;
Like kings thy grace His presence—
The Infinite Teacher their sole contemplation.

By relating and by their consideration—

The Creator's works can not be enumerated.

The offspring of duty and compassion,
Is the one who bears the burdens of the worlds ;
Contentment in his path ordained his guiding principle.
He who realises this will know the truth.

How but so—what burden's not on the supporter
There are other worlds, and still countless others beyond—
Under their weight who else has strength ?

* * *

On Earth life is of myriad kinds, hues and names—
Yet by a continuous flowing pen have all been writ
Could anyone transcribe this writing—
What a mighty document t'would be !
What power and what beauty ;
What countless gifts, who to estimate them ?
With a word He caused the manifestations of existence,
From it sprang a hundred thousand streams.
Who can describe His created nature ?
Should I not be lost in reverant wonder once for all ?
Whatever pleases Thee is good O Lord !

Thou art ever inviolate O Formless One !

—16.

* "Consider oftentimes the bond that knits all things together in the world-order and their mutual relationships. All things as it were inter-twine, all are in so far mutually near ; for things follow things in order as the result of the continuous vibration that thrills through all and the unity of all beings."

—Marcus Aurelius.

राजानु । पंचा का गुरु एकु धिआनु । जे को
 like kings. The illumined have the Teacher their sole contemplation If one
 कहै करै वीचारु । करते कै करणे नाही सुमारु । धौलु
 say doing thought. The Creator's works not countable. Earth-supporter
 धरमु दह्या का पूतु । सतोखु थापि रखिआ जिनि सूति ।
 duty, compassion's offspring. Contentment established he who has a line of
 conduct.*

जे को बुझै होवै सचिआरु । धवलै उपरि
 If one comprehends becomes truth apprehending. Earth-supporter upon
 केता मारु । धरती होरु परै होरु होरु । तिसते मारु
 how much burden? World others beyond others others; Their's weight
 तलै कवणु जोरु । जीत्र जाति रंगा के नाव ।
 under whose strength? Living beings races colors, kinds how many names.

समना लिखिआ बुड़ी कलाम । एहु लेखा लिखि
 All of them written by constant motion writing. This account write down
 जाणै कोइ । लेखा लिखिआ केता होई । केता ताणु सुआलिहु
 knows who. Account written how much will be? How much power commen-
 dable

रूपु । केती दाति जाणै कौणु कूतु । कीता पसाउ एको
 form? How many gifts does know who measuring? Created extension by one
 कवाउ । तिसते होइ लख दरिआउ । कुदराति कवण कहा विचारु ।
 word; By it became a lac rivers. Nature who describe by pondering?

वारिआ न जावा एक बार । जो तुधु मावै साई मली कार ।
 Sacrifice not I be once for all? What Thee is pleasing the same good doing.

*These lines delineate the images of Christ and Buddha and so many other noble souls—"they who support the burdens of the worlds, the offspring of duty and compassion, contentment in their path ordained their guiding principle" In this labour of duty and compassion whatever befall them of good or ill, pleasant or painful, they accept in contentment, in willing acquiescence. In this "Santokh" is exhibited the highest degree of the exercise of the sublimest reasoning faculty—in the clear discernment of the absolute rightness and justice of the "ways of God. In

(Continued on bottom of Page 18)

Countless worship Thee with meditation or love ;
Countless worship Thee with rites or fiery penances ;
Countless recite the Vedas or other scriptures ;
Countless are the recluses, in mind indifferent to the world ;
Countless are Thy devotees, meditating Thy attributes and knowledge
of Thee ;
Countless are vowed to purity, countless the givers, giving themselves
and theirs away ;
Countless the warriors who endure the bite of steel ;
Countless the sages with minds in absorption stringed.

Who can describe Thy created nature ?
Should I not be lost in reverant wonder once for all ?
Whatcver pleases Thee is good O Lord !
Thou art ever inviolate O Formless One !

—17

Countless are the fools and the grossly blind ;
Countless are the thieves and the scurvy-minded ;
Countless are the tyrants working their oppressive will ;
Countless are those who cut throats, making killing a profession ;
Countless are the sinful, passing lives in deeds of sin ;
Countless are the liars, scattering their litters of lies ;

(Continued from Page 17)

the hour of his greatest and most poignant trial, in the garden of Gethsemane, Christ gave the finest example of this dynamic acceptance of the divine will and contentment with it. But for just a moment he was shaken by the full realization of the terrible sacrifice required of him and he begged his Father if this bitter cup might not be taken from him. But immidiately he regained his balance—"nevertheless not as I will, but as thou willest".

If we like we could understand by the words "the earth supporters" the legions of the 'Harmless Drudges'—"they who bear the burdens of the world, contented in their drudgery"—without desire for recompense. Like true artists they do good for its own sake, and their joy lies in the labour they so cheerfully perform. See *Appendix for a consideration of the 'Harmless Drudges'*.

तू सदा सलामति निरंकार । १६ ।
Thou ever inviolate Formless One.

असंख जप असंख भाउ । असंख पूजा असंख
Countless meditate countless love; countless ritual worship countless
तं प ताउ । असंख गरंथ मुखि वेद पाठ । असंख
penance fiery; Countless scriptures by mouth Vedas reciting; Countless
जेग मनि रहहि उदास । असंख भगत गुण गिआन
jogis in mind dwelling indifferent; Countless devotees attributes wisdom
वीचारं । असंख सती असंख दातार ।
contemplate; Countless vowed to purity countless opened-handed givers.

असंख द्वर मुह भख सार । असंख मोनि लिवलाह तार ।
Countless warriors face eat iron. Countless sages minds in absorption stringed
कुदरति कवण कहा वीचारु । वारिआ न जावा एक वार । जो
Nature who describe by pondering Sacrifice not I be once for all? What
तुधु भावै साई भजो कार । तू सदा सलामति निरंकार । १७ ।
Thee is pleasing the same good doing. Thou ever inviolate Formless One!

असंख मूरख अंध धोर । असंख चोर हराम खोर ।
Countless fools blind grossly. Countless thieves living by unlawful means.
असंख अमर करि जाहि जोर । असंख गल वट
Countless tyrants work out oppression. Countless throat-cutters
हतिआ कराहि । असंख पापी पापु करि जाहि । असंख कूडिआर कूड़े
killing they earn. Countless sinners sin work out Countless liars lies
फिराहि । असंख मलेछ मलु भखि खाहि । असंख
scatter about. Countless the unclean filthy food eat. Countless
निदकु सिरि कराहि भार । नानकु नीचु कहै वीचारु ।
caluminators head they take on burden, Nanak the lowly says his thoughts.
वरिआ न जावा एक वार । जो तुधु भावै साई मली
Sacrifice not I be once for all. What Thee is pleasing * the same good

*to eat iron = to endure the bite of steel.

'Virtuous, sinner'—so describe do not !.

By doing actions, the record thereof you take along.

Youself you sow, yourself so too you reap ;

And thus constrained you come, you go !

—20

Sacred ablution, penances, pity* and the giving of alms—

Of themselves afford but honour slight.

But listening to, realising and accepting with love His Name ;

In the inner purificatory stream the soul is laved.

* * *

All virtues are Thine, none are in me—

But without these, worship cannot be.

Bestow Thou then, and accept a beggar's benison :

"Thou art Truth Eternal, All Beauty, ever in Bliss art Thou ! "

* * *

Which that time ? the hour, the date, the day ?

The season, the month ; that form was first evolved ?

That time the Pundits do not find written in their Puranas.

Nor do the Qazis, find it recorded in their Quran,

The Creator who made this Universe can know alone Himself !

* * *

† Pity : "Pity in a man who lives under the guidance of reason is in itself bad and useless.....a man who lives according to the dictates of reason endeavours as far as possible not to be touched by pity. He who rightly knows that all things follow from the necessity of divine nature, and come to pass according to the eternal natural and regular laws will find nothing that is worthy of hatred, laughter or contempt, nor will he deplore any one; but as far as human virtue can go, he will endeavour to act well, as people say, and to rejoice. To this must be added that he who is easily touched by the emotions of pity, and is moved to tears at the misery of another often does something of which he afterwards repents: both in as much as we can do nothing according to emotion which we can certainly know to be good, and inasmuch as we are easily deceived by false tears. I am speaking here expressly of a man who lives under the guidance of reason. For he who is moved neither by reason nor pity to help others is rightly called inhuman for he seems to be dissimilar to man."—Spinoza.

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ। ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ
The virtuous sinner so describe do not! By doing actions written
record

ਤੈ ਜਾਹੁ। ਆਪੇ ਬੀਜ ਆਪੇ ਹੀ ਖਾਹੁ। ਨਾਨਕ ਹੁਕਮੀ
take away you. Yourself sow yourself so too you reap. Nanak! constrained
ਆਖੁ ਜਾਹੁ। ੨੦।
you come you go.

ਤੀਰਥੁ ਤਪੁ ਦਹਥਾ ਦਤੁ ਦਾਤੁ। ਜੇ ਕੋ ਪਾਵੈ
Pilgrimages devout austerities pity giving charity, If one receives
ਤਿਲ ਕਾ ਮਾਨੁ। ਸੁਣਿਆ ਮਨੇਅਾ ਮਨਿ ਕੀਤਾ ਭਾਉ। ਅੰਤਰਿ
a tiny amount of honour. Listened realized in mind done love; Within
ਗਤਿ ਤੀਰਥੀ ਮਲਿ ਨਾਉ। ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਹੈ।
attained holy place dirt, rub bathe. All virtues thine mine not any,
ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਹੈ। ਸੁਅਸਤਿ ਆਧਿ ਬਾਣੀ
Without virtues doing worship not can be. Banediction! beggar utterance
ਬਰਮਾਓ। ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ। ਕਵਣੁ ਸੁ ਵੇਲਾ
brahmin-like * Truth eternal beauty ever in mind bliss, Which that time
ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਧਿਤਿ ਕਵਣੁ ਵਾਰੁ। ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ
hour which, which date, which day? Which that season month which
ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ। ਵੇਤ ਨ ਪਾਇਆ ਪਂਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ
when became forms? Time not found scholars that become written
ਪੁਰਾਣੁ। ਵਖਤੁ ਨ ਪਾਇਆ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ।
in Puranes. Hour not found Qazis that written down writing in Quran.
ਧਿਤਿ ਵਾਰੁ ਨ ਯੋਗੀ ਜਾਣੈ ਰੁਤੀ ਮਾਹ ਨ ਕੋਹੈ। ਜਾ ਕਰਤਾ
Date day not Yogis know, season month not any. That Creator

* This appears to be the correct rendering of this line. The true sense of this previously very obscure line was discovered by Bhi Vir Singh a few years back. Because of its obscurity all sorts of mystic meanings have been ascribed to it; but they all involve stretching the meaning unwarrantably.

How to say, how eulogise, how know and how describe ?
How many attempt to say : each one cleverer than the rest.
The Lord is great, His Name is great, by whom this All is made ;
Whosoever regards himself a knower, will not look well hereafter.—21

Worlds in their hundred thousands stretch out beneath and above.
Searching for the limits, the Vedas wearied, say 'there's but one thing'.
'Eighteen thousand', say the Moslem books, 'yet basically one substance'.

If means of writing down were available could we write down,
But all writing is finite, perishable.
Call It but Vast, He knows alone Himself. — 22

Rapt in adoration His worshippers have lost separate consciousness.
Like unto rivers and flood waters pouring into the ocean, they lose
themselves in Him

Nay not even like unto the Ocean is He the King of Kings !
Not even the Ocean with its mountains of wealth embosomed in it,
Can be the equal of the little ant that forgets Him not ! — 23

(THE INFINITE OF GOD)

No end is there :—

To His attributes, nor of their telling ;
His doings, nor of His gifts ;
To seeing nor to hearing ;
No end to His intents.
Nor of the forms He has created ;
Nor of the here and there
To know the end how many entreat in anguish,

सिरठी कउ साजे आपे जाणै सोई। किव करि आखा किव सालाही
 creation has fashioned Himself knows He. How to say how eugolise
 किउ वरनी किव जाण। नानक आखणि सभु को आखै इकदू
 to describe how I to know ? Nanak to say every one says than one
 इकु सिआण। बडा साहिबु बडी नाई कीता जाका होवै। नानक
 each other cleverer. Great Lord great name creation of whose is. Nanak !
 जेको आपौ जाणै अगै गइआ न सोहै। २१।
 if anyone by himself knows hereafter on going doesnot look well.

पाताला पाताल लख आगासा आगास। ओइक ओइक
 Nether regions nether regions lacs skies beyond skies, Limits limits
 भालि थके वेद कहनि इक वात। सहस अठारह कहनि
 searched wearied Vedas they say but one thing. Thousand eighteen say
 have

कतेवा असुलू इकु धातु। लेखा होइ न लिखीऐ
 the Moslem books basically one substance Means of if be then we write
 or sustainer. recording

लेखै होइ विणासु। नानक बडा आखीऐ आपे जाणै
 writing. are destructible. Nanak great do you say by Himself knows
 आपु। २२।
 Himself.

सालाही सालाहि एती सुरति न पाहआ। नदीआ
 Extolling extolling 'this much' consciousness not they grasp. Rivers
 अतै वाह पवहि समुद्रि न जाणीअहि। समुद्र साह सुलतान-
 and flood waters falling into ocean not are noticed. Ocean king emperor
 or discerned.

गिरहा सेती मालु धनु। कीड़ी तुलि न होवनी जे तिसु
 mountains along with goods wealth. Ant equal not can be if Him
 मनहु न बीसरहि। २३।
 from mind not forgets.

Yet the end they cannot find.
This immensity none can fathom—
As vast as one recounts, yet vaster still it grows.
The Lord is great, His place is high ;
On this high eminence is His high Name.
If as high some one can be,
Such alone can know this height.
Of His own extent He alone can know,
His gifts are of His grace and compassion.

—24

So many His bestowals, they baffle enumeration.
Great is the Bestower, with not a grain of avarice.
Countless mighty warriors beg of Him,
And countless others too many to conceive.
How many waste their gifts in dissipation and of surfeit are wrecked.
How many receive and disavow ;
How many fools eat on and on ' ;
How many are ever a prey to misery and hunger :
Such also are of Thy bestowal, O Bountiful !
Release from bondage is of Thy mercy† ;

*Suffer the consequences of their acts.

† It is true that all that happens to us is as the result of previous actions of ours. Agony and suffering are consequently results of agony and suffering we have inflicted on others. But for one this suffering may be simply the path to further degradation, while in a Christ it may be transformed into a banner of triumph and a constant inspiration to all mankind. While this illustration of Christ is an extreme example there is an infinitude of intermediate stages.

Beings are so encompassed and dependent on environment that seemingly trivial differences therein may mean the world of difference in the results. There is the tremendous factor of the medium in which a being is born which in turn is dependent on a variety of factors, such as race, heridity, food, climate, health or the want

Continued on foot of p. 28.

अंतु न सिफती कहिण न अंतु। अंतु न करणै देणि न
 End not attributes telling no end. End not doing giving no
 अंतु। अंतु न वेखणि सुणणि न अंतु। अंतु न जापै किआ मनि
 end. End not seeing hearing no end. End not appears what in mind
 अंतु। अंतु न जापै कीता आकार। अंतु न जापै पारावार।
 intention. End not appears created forms. End not appears the expanse*.
 अंतु • कारणि केते बिललाहि। ताके अंत न पाए जाहि। एहु
 End because of how many wail in anguish. Its end not find can. This
 अंतु न जाणै कोइ। बहुता कहाए बहुता होइ। बडा साहिषु
 end not knows anyone. Vast we tell yet vaster becomes. Great Lord
 ऊचा थाउ। ऊचे उपरि ऊचा नाउ। एवडु ऊचा होवै कोइ।
 high place. High eminence upon high Name. So much high if be anyone.
 तिसु ऊचे कउ जाणै सोइ। जे वडु आपि जाणै आपि
 That High One to know the same. As great Himself knows He Himself
 or He Himself
 आपि। नानक नद्री करमी दाति ।२४।
 by Himself. Nanak¹ by grace by compassion gifts.

बहुता करणु लिखिआ ना जाइ। बडा दाता तिलु न
 So much generosity written not can be. Great giver grain not
 तमाइ। केते मंगहि जोध अपार। केतिआ गणत
 avarice. How many ask from Him warriors innumerable How many counting
 or unsurpassed.
 नही वीचारु। केते खपि तुटहे वेकार। केते लै लै
 not ascertainable. How many wreck break dissipations. How many take take
 मुकरु पाहि। केते मूरख खाहि खाहि। केतिआ दूख
 disavowing become. How many fools eat eat. † How many are misery

* or the nearer and the further sides

† Khahi khah = to undergo the consequences of their acts.

More than this no one can say.

If some fool asserts he can :

Confounded to his face shall he find himself.

“He Himself doth know, and of Himself bestows” :

A few do so affirm, but so very few.

On whom He bestows the extolling of His glories,

Of emperors, emperor is he.

—25

(CONCERNING THE PERSON ON WHOM HE HAS BESTOWED THE EXTOLLING OF HIS GLORIES.)

Priceless are his talents and his commerce in them.

Priceless are the merchants who trade with him, priceless their stock-in-trade.

Priceless are those who come to buy and those who take away.

With love priceless they permeate themselves, beyond price becoming.

Priceless his religion, and priceless his congregation.

Priceless are his scales and his weights for weighing.

Priceless are his bestowals and priceless are his signs.

Priceless are his doings and priceless his utterances.

The pricelessly beyond price is He: Himself indescribable.

*

*

*

*

*

Continued from p. 26

thereof, injuries etc.etc. A being is therefore powerless except in so far as it receives power from the Supreme Giver.

Although many of the environmental factors mentioned above are attributable in some way or the other to the complex functionings of Karma; yet Karma is not all in all. There are factors reaching beyond Karma with the aid of which beings can rise superior to it. This collectively is termed divine grace, and may reveal itself in many ways. Most usually however through the intervention of another being who is likewise the recipient of grace.

भूख सद मार । एहि मि दाति तेरी दातार । बंदि
 hunger ever castigated. This also gift Thine O bountiful ! Bondage
 खलासी माणै होइ । होइ आखिन सकै कोइ । जेको
 release God's will become by. More say not can anyone. If any
 खाइकु आखणि पाइ । ओहु जाणै जेतीआ मुहिखाइ ।
 presumptuous fool saying tries; he shall know how much eat his own words*
 आपे जाणै आपे देह । आखहि सि भि कर्दै
 "He Hiniself knows Himself bestows." Affirm so those but among many
 केह । जिसनो बखसे सिफति सालाह । नानक पातिसाही
 a few. On whom He bestows His glories extolling. Nanak ! of emperors
 पातिसाहु । २५ ।
 emperor (he).

अमुल गुण अमुल वापार । अमुल वापारीए अमुल
 Priceless qualities priceless trading. Priceless traders priceless
 भंडार । अमुल आवहि अमुल लैजाहि । अमुल माह
 merchandise. Priceless who come priceless who take away. Priceless love
 अमुला समाहि । अमुलु धरमु अमुलु दीवाणु ।
 priceless become permeated. Priceless religion priceless congregation.
 अमुल तुलु अमुलु परवाणु । अमुलु बखसीस अमुलु नीसाणु ।
 Priceless scales priceless weights. Priceless bestowals priceless signs.
 अमुलु करमु अमुलु फुरमाणु । अमुलो अमुलु आखिआ
 Priceless graciousnesses priceless commands. Pricelessly beyond price described
 or doings or utterances
 न जाइ ।
 not can be.

* Eat his own words = to be confounded to his face.

Those who set out recounting, wrapped in meditation :
Vedas Puranas and revealed scriptures recount,
And those who read and dissent thereon.

Brahma, Indra and other deities recount,
And Krishna * with his Gopikas †
Shiva and the adepts recount.

And the many Buddhas † by Him created.
The giants and the gods recount ;
Scholars, sages and anchorites.

How many are those who recount, how many try,
How many depart recounting
Were still as many more created,
Recounting but a fragment could they achieve.
As great as pleases Him He can appear ;
He alone can know His full extent.
If some babbler presumes, him an arrant fool adjudge.

—26

Which the porch and which the mansion,
Where Thou sittest minding the All ?
Sound the instruments and songs, multiform and countless ;

* Govind = cowherd, an appellation of Krishna. It is interesting to compare Krishna the good cowherd with Christ the good shepherd. For a discussion on the historicity of Krishna see appendix.

† Gopikas = cowherdesses, the girl friends of the Krishna of tradition. It is a term which may include all the female devotees of Krishna, or essentially the female devotees of Christ, the original of Krishna. (Christos Ioudaioi pronounced Youdaioi = Krishna Yadava. Christos Ioudaioi is the Greek for Christ the Jew). See appendix.

‡ Buddhas = enlightened ones.

आखि आखि रहे लिव लाइ । आखहि वंद पाठ

Recounting recounting immersed in contemplation. Recount Vedas readings
पुराण । आखहि फडे करहि वक्षिआणु । आखहि बरमे आखहि
Puranas. Recount who read and do dissertation. Recount Brahma recount
इंदं । आखहि गोपी तै गोविंद । आखहि ईसर आखहि सिध ।

Indra. Recount Gopis and Krishna Recount Shiva recount the adepts.
आखहि केते कीते बुध । आखहि दानव आखहि देव ।

Recount how many created Buddhas. Recount demons recount Gods.
आखहि सुरिनर मुनिजन सेव । केते आखहि आखणि पाहि ।

Recount brahmins sages Jains. How many recount recounting endeavour.
केते कहि कहि उठि उठि जाहि । एते कीते होरि करेहि ।

How many recounting rise rise depart. As many created more if He create,
ता आखि न सकहि कई केइ केइ । जेवडु भावै तेवडु

Then recount not can among much a bit. As great He likes so great
होइ । नानक जाणै साचा सोइ । जे को आखे बोलुविगाडु ।

can be. Nanak ! knows the True One He only. If any says babbler;
ता लिखाए सिर गावारा गावारा । २६।

Then write on his head a dolt of dolts.
or to be adjudged

सो दरु केहा सो घरु केहा जितु वहि सरब समाले ।

That porch which, that mansion which, where seated the All lookest after
Thou.

वाजे नाद अनेक असंखा केते वावण हारे । केते

Music played sound multiform countless how many the musicians. How many
or instruments

राग परि सिउ कहिअनि केते गावणहारे । गावहि तुहनो
melodies, airs together with, being voiced, how many the singers. Sing to Thee

How many the minstrals !

How many melodies and airs, how describe the many singers?

Sing the recording angels, recorders of beings' inmost actions ,

On which the Lord of Justice* ponders.

Sing the Lords of Creation and Dissolution,

With their Goddesses arrayed in loveliness.

Sing the chief of the gods on his throne.

With his court of attending gods.

Sing the adepts in meditation wrapped.

Sing the thinkers reflecting.

Sing the disciplined, vowed to purity and contentment.

Sing the valorous strong of heart.

Sing the scholars, prophets and teachers of ages all-

Reciting their books and scriptures

Sing the enchantresses, the heart-entrancers—

Of heaven, earth and nether regions

Sing the gems Thou has created.

Holy lands and rivers roll in music.

Sing the warriors, heroes of mighty prowess,

Sing the multiformity of life created.

Sing the immensity of the creation.

As They hast created and installed

These on whom Then art inclined sing These

The best of Thy devotees, immersed in Thy love

How many more sing Thee, whom I recollect not.

पउण पाणी बैसंतरु गावै राजाधरमु दुआरे । गावहि चितु गुपतु * लिखि
 air water fire, sing God of Justice at gate. Sing souls secrets write down
 जाणहि लिखि लिखि धरमु विचारे । गावहि ईसरु बरमा
 know who, written record God of Justice considers, Sing Shiva, Brahma,
 . केवी सोहनी सदा सवारे । गावहि इंद्र इंद्रसणि
 goddesses appearing beautiful, from ever adorned. Sing Indra on Indra's throne
 or in loveliness arrayed
 बैठें देवतिआ दरि नाले । गावहि सिध समाधि
 seated gods assembly together w.th. Sing Siddhas profound meditation
 (adepts)

अंदरि गावनि साध विचारे । गावनि जती सती सतोखी*
 in, sing sadhus deliberating. Sing the passion the vowed the contented
 restrained, to purity, ones,
 गावहि वीर कगरे । गावनि पंडित पंडनि रखीसर जुगु जुगु वेदा
 sing heroes strong. Sing scholars reading, prophets ages ages scriptures
 or of all ages
 नाले । गावहि मोहणीआ मनु मोहनि सुरगा मछ पहआले ।
 together with. Sing charmers heart captivating, heaven, earth, nether regions.
 गावनि रतन उपाय तेरे अठसठि तीरथ नाले । गावहि
 Sing gems created by Thee sixty-eight pilgrimages together with. Sing
 जोध महाबल सुरा गावहि खाणो चारे । गावहि खंड
 warriors of mighty prowess, sing four orders of terrestrial Sing continents,
 life†.
 मंडल वरमंडा करि करि रखे धारे । सेई तुधुनौ गावनि
 spheres, universes, after creating placed sustained. Those same of Thee sing

*Santokhi = those contented with the divine Will : the satisfied ones. See note
 on verse 16 pages 17 and 18

†Four orders of terrestrial life, see khani ia glossary.

How to describe them ?

He himself, the eternally true Lord,

Eternally true the glory of His Name!

He is, will be, not born, nor perishing ; The Author of Creation—

In multifarious kinds of forms, hues and varieties

Of beings created in this world of change.

Creating and sustaining His own creation ;

He surveys as befitting His glory.

He does as pleases Him, None can command Him.

He is the emperor, the Supreme Lord of All—

O to live in sublimation to His grand purpose !

—27

(In the next four verses follow a reply addressed to the Yogis, the wand ring monks of Nanak's day, who held a position of importance comparable to that held by the monks during Europe's "Dark Ages." These Yogis on several occasions made strenuous efforts to persuade Nanak to enter their fold).

As the wooden earrings of Yoga have I adopted contentment ;

Shame of begging my bowl and wallet ;

Contemplation, my body smearing ashes ;

Remembrance of death, my cassock ;

Purity of body my practice of yoga ;

Clear apprehension my staff.

My Yogic order, comradeship with all—

Conquest over mind, my conquest of the world.

My homage to Him alone*—

* "My homage to Him alone"—Nanak recognised no homage to any human except homage to the gifts vouchsafed to a person by the Infinite Giver. It was never Nanak's intention that he himself should ever become the object of worship or homage of others and in so many places in the Granth has he stressed the point that apart from the gracious favour of the Infinite Being, himself he is of but little account. But quite understandably although unfortunately, later Sikhs like the

(Continued on page 36)

जो तुधु भावनि रते तेरे भगत रसाले । होरि ० केते
 who Thee as please, immersed Thine devotees beautiful, Others how many
 or hosts
 गावनि से मै चिति न आवनि नानकु किआ बीचारे । रेई
 sing, who my memory not come, Nanak! what consider. He only,
 'सेई सदा सचु साहित्य साचा साची नाई । है भी होसी
 He only, ever true Lord, Truth eternal true His name. Is, also will be,
 जाइंन* जासी रचना जिनि रचाई । रंगो रंगी भाति करि करि
 born not perishing creation who has created. Multiform kinds, evolved
 जिनसी माइआ जिनि उपाई । करि करि बेखै कीता
 variety-form† physical world‡ who produced. Creating beholds workmanship
 आपणा जिव तिमदी बड़ी आई । जो तिसु भावै सोई
 his own, as befitting His glory. That which to Him is agreeable, that same
 , करसी हुकमु न करणा जाई । सो पातिसाहु साहा पातिसाहित्य
 He will do, command not do can. He emperor, of kings supreme
 रानक रहणु रजाई । २७
 Nanak! dwell in conformity to His Will

मुँदा सतोखु सरमु पतु भोली धिआन की करहि
 Earring of contentment, shame bowl wallet,*** concentration of I have
 yogis of thought made
 विमृति । दिथा कालु कुआरी काइआ जुगति डंडा परतीति ।
 ashes for Cassock death, pure body method of staff clear apprehension.
 smearing body, practice,

* n here serves to negativise both the preceding and the following words.

† The physical world of varieties, both of animate beings and inanimate objects.
 See "jinsi" in glossary.

‡ Maya = the transient changable world of physical matter and forces.

***Bowl and wallet for begging.

The cause of All, the absolute light;
Beginingless, indestructible—
From eons to eons unchanging

—28

Understanding my provender, compassion its dispenser.
In every heart music plays.

My abbot is the Lord by whom is stringed together this All
Pursuit of prosperity and magical powers—alien distractions !
The twofold manner of human relationship ; association and dis-
Are the result of previous actions. [association—

My homage to Him alone—
The cause of All, the Absolute Light ;
Beginningless, indestructible—
From eons to eons unchanging.

—29

By the union of the One and mother nature,
Were procreated the disciples three of tradition* :
The Maker, the Sustainer and the assembly Dissolver.
As pleases Him, He directs the way, His mandates they but follow.
He sees all, to them vision not vouchsafed, that is the wonder great.

(Continued from page 31)

Christians in the case of Jesus Christ, made him an object of worship and have regarded all his emphatic belittling of himself as simply indication of his modesty and not of his truth. They have not been able to appreciate that Nanak was but giving utterance to the mere truth, one of the greatest truths ever given a human being to realize. So also the great prophet Mohammed declared eloquently to this effect : "Muhammed is but a man like all the other prophets sent to do God's bidding. What if you kill him ? God's work will go on."

*The Three Disciples of tradition : The Hindu Trinity—Brahma the creator, Vishnu the sustainer and Shiva the destroyer. It is possible that the idea of this Trinity has been borrowed from the Christian trinity of the Father, the Son and the Holy Ghost. Shiva the third aspect of divinity being also regarded by Hindus as the supreme Soul or Spirit, as distinct from Maya or Shakti (the physical manifestation of natural forces, who is regarded as Shiva's consort). See appendix.

आई पंथी सगल जमाती मनि जीतै जगु जीतु । आदेसु
 Yogic order *, for all comradeship, mind conquering world conquest. Homage
 तिसै आदेसु । आदि अनीलु अनादि अनाहति
 to Him homage. The first cause, pure radiance beginningless, indestructible;
 जुगु जुगु एको वेसु ।२८।
 from age to age of one form.

• भुगति गिआतु दहारा मडारणि घटि घटि वाजहि
 Provender understanding, compassion dispenser, in every heart sounds
 नाद । आपि नायु नाथी सभ जाको रिधि सिधि
 music. He Himself abbot, controlled all this by whom, pursuit of prosperity
 or stringed and magical powers
 अवरा साद । संजोगु विजोगु दुइ कार चलावहि
 for others relish. Association, disassociation, two fold operation He operates,
 or alien

लेखे आवहि भाग । आदेसु तिवै आदेसु । आदि
 by result of come apportioned Homage to Him homage. The First cause,
 previous actions lot.
 अनीलु अनादि अनाहति जुगु जुगु एको वेसु ।२९।
 pure radiance, beginningless, indestructible; from age to age of one form.

एका माई जुगति विआई तिनि चेले परवाणु । इकु
 The One, mother nature, union procreated three disciples scriptural. One
 संसारी इकु भंडारी इकु लाए दीवाणु । जिव तिसु
 world artificer, one dispenser, one dissolving assembly. In what to Him
 भावै तिवै चलावै जिव होवै फुरमाणु । ओहु वैखै ओना
 is agreeable, in that He directs, as is His mandate. He perceives, to them
 manner

* Among the yogis, the आई order gave honour to all the orders of yogis.

My homage to Him alone—
The cause of All, the absolute Light ;
Beginningless, indestructible—
From eons to eons unchanging

—30

His seat and His storehouses are in all infinity.
Whatever is in them, He put in but once.
The Creator surveys His creatings ;
True Himself, His handicrafts are true likewise *

My homage to Him alone—
The cause of All, the Absolute Light ;
Beginningless, indestructible—
From cons to eons unchanging.

—31

If one tongue becomes a hundred thousand,
And that too multiplied twenty lac fold.
Hundreds of thousands of times all uttering the name of the Lord of All.
This the ladder ascending to the Lords presence,
To climb and become one with Him.
Hearing talk of the heavens many an insect is smitten with emulation.
But he is reached through His own Grace,
The sham will but reach the sham.

—32

By force His Name cannot be uttered, nor meditated upon in silence.
By force it cannot be demanded nor forcibly bestowed.

*Here Nanak comes into sharp contradiction with the traditional Hindu conception which in turn was borrowed from Buddhism that the visible world is but an illusion and a false show. A number of places in the Granth has Nanak stressed the point that God is himself true and all that he has created is true and beautiful. Unfortunately some of the later Sikh Gurus came under the Hindu spell to the extent that they deprecated the visible world, calling it illusory and false etc.

नदरि न आवे बहुता एहु विडाणु । आदेसु तिसै आदेसु ।
perceiving not comes, great this wonder. Homage to Him homage

आदि अनीलु अनादि अनाहति जुगु जुगु एको
First Cause, pure radiance, beginningless, indestructible; from age to age of one.

वेसु । २०।

form.

आसणु लोइ लोइ भंडार । जो किल्लु पाइआ सु एका
Seat universes, universes store house. Whatever put into that once only
वार । करे करि वेखै सिरजणहारु । नानक सचेकी साची
time, Creating creating beholds the Creator. Nanak the True One's true
कार । आदेसु तिसै आदेसु । आदि अनीलु अनादि
workmanship. Homage to Him homage: First Cause, pure radiance, beginningless,
अनाहति जुगु जुगु एको वेसु । २१।
indestructible; from age to age of one form.

इकदू जीमै लख होहि लख होवहि लखवीस । लखु लखु गेड़ा
From one tongue lac become, lac becomes 20 lacs. Lacs lacs times
आखीअहि एकु नामु जगदीस । एतु राहि पति पवडीआ चढ़ीऐ
they utter one name God. On this road the Lord's ladder climbing up
होइ इकीस । सुणि गलां आकास की कीटा आई रीस ।
become one with God. Hearing talk heaven of insects have desire for
emulating.

नानक नदरी पाईऐ कूड़ी कूड़े ठीस । ३२।
Nanak by grace obtain we, false the false knocks against
or trips upon.

आखणि जोरु चुपै नह जोरु । जोरु न मंगणि देणि
Saying (by) force silence nor (by) force. Force not asking giving

Just as life and death are not by force attained ;
Nor kingdoms nor wealth, for which men's minds do clamour.
Thus too force cannot by thought bring understanding in the
consciousness ;
Nor by many recourses can the world be relinquished.
Who ever has force to command, may try as how he will—
Of high or low degree—none shall prevail. —33

(THE REALM OF JUSTICE)

Ensconed amidst—
Seasons and months and days,
On it air and water ; below the nether fires.

Is the Earth a hostelry.

In it is life multiform, contrived of various kinds—diverse, uncountable.
Deeds and deads alone are accounted here.
The justice of the True One is ever true.
Here shine those who have found His acceptance :
Marked are they by His Grace and compassion.
The measure of beings' weakness and strength is taken here.
In their sojourn here are they tested. —34

Such is the law of the Realm of Justice.
Now to tell the way of the Realm of Understanding.

(THE REALM OF UNDERSTANDING)

How many winds, waters, fires ; how many Sustainers and Dissolvers ;
How many celestial Artificers, fashioning forms of life—
Of many a shape, hue and vesture.
How many worlds of deeds like ours, how many peaks and stars
affording instruction.

न जोर । जोर न जीवणि मरणि नह जोर । जोर न राजि
 not force. Force not living dying not force. Force not kingdom
 मालि मनि सोर । जोर न सुरती गिआनि वीचारि ।
 wealth in mind clamour. Force not in consciousness understanding thought
 or reflecting.

जोर न जुगतो छुट्टे संसार । तिसु हाथि
 Force not by contrivances is freed earthly existance. He in whose hands
 जोर करि वैखै सोइ । नानक उतमु नीचु न कोइ । ३३ । राती
 force try see that one. Nanak superior inferior not anyone. Occupied
 or experiment with

रुती थिती वार । द्वण पाणी अगनी पाताल । तिसु विचि
 seasons, dates, days. Wind, water, fire, nether regions. In that amidst
 or under the feet

धरती थापि रखी धरमसाल । तिसु विचि जीत्र जुगति के रंग ।
 the Earth put in position an inn. That in life forms contrived many kinds.
 तद्वके नाम अनेक अनंत । करमी करमी होइ वीचारु ।
 Their names diverse endless. By actions committed is done consideration of.

सचा आपि सचा दरबार । तिथै सोहनि पंच
 True Himself true His court. There are replendant the noble ones
 परवाणु । नदरी करमि पवै नीसाणु । कच पकाई
 who have found By grace, compassion applied mark. Rawness maturity
 acceptance. or weakness or strength

ओरै पाइ । नानक गद्वारा जाई जाइ । ३४ ।
 Here ascertained. Nanak on going there become known can.

धरम खंड का एहो धरमु । गिआन खंड का आखदु
 Justice the region of this nature. Understanding region of to tell
 करमु । केते पवण पाणी वैसंतर केते कान्ह
 the arrangement. How many winds, waters, fires, how many Krishnas *

*Krishna, as the incarnation of Vishnu the sustainer, the second of the Christian and Hindu Trinity—the Son:—Christ the good shepherd or Krishna the good cowherd. Cowherd conveys the same sense as shepherd, transported to an Indian setting.

In the realm of understanding the mind is all supreme.
Therein is inspiration, eagerness, and the myriad joys of discovery.

(THE REALM OF INAFFABLE BLISS)

In the realm of ineffable bliss, beauty is the language spoken.
Forms of transcendent beauty here are wrought.
The things obtaining here cannot by words be expressed.
Should one attempt, 'tis but to repent it afterwards.
In it are wrought consciousness, intellect, volition and reason's faculty.
In it are wrought the perceptions † of gods and godlike men —36

³ Illumined ones = Buddhas.

† Perceptions of gods and godlike men. We must not imagine that the mental faculties and perceptions of human beings are the ultimate thing. There are undoubtedly other forms of life elsewhere with higher faculties of perception and apprehension than the highest endowed humans possess, nor is there any doubt that in the course of thousands or hundreds of thousands of years the process of evolution will have immeasurably advanced the human mental faculties.

महेस । केते वरमे घाड़ति घड़ीअहि रूप रंग' के

Shivas*. How many Brahmas† fabrication fashioning, shapes, kinds, how many

वेस । केतीआ करम भूमी मेर केते केते धू उपदेस ।

vestures! How many action worlds, Merus‡ how how Pole star,|| instructing, many many

केते इंद चंद सूर केते केते मंडल देस । केते सिध बुध
How Indras, moons, suns, how how spheres, lands. How many adepts, Buddhas,
many many many many

नाथ केते केते देवी वेस । केते देव दानव मुनि
Naths, how many how many angel forms. How many gods, giants, sages,

केने केते रतन समुद्र । केतीआ खाणी केतीआ वाणी
how how gems, oceans. How many divisions of life, how many languages,
many many

केते पात नरिंद । केतीआ सुरती सेवक केते
how many kings, chief of men.|| How many consciousness' attendants, how many

नानक अंतु न अंतु । ३५।
Nanak! end no end!

गिआन खंड महि गिआनु परचंदु । तिथै
Understanding's region in understanding vehement or powerful. There

नाद चिनोद कोड अन्दु । सरम खंड की
inspiration or sounds†, eagerness ten million joys. Ineffable bliss region's

* Mahesh=the Great Soul, the third of the Hindu and Christian Trinity: The Holy Ghost.

† Brahma, the Creator or Father, the first of the Trinity.

‡ Meru- the Golden mountain, which according to the Hindu conception was the pivot of the earth.

|| Dhru=Dhruv, the pole star, the pivot of the sky.

• Pát na:inda' may also mean line of kings see 'pát' and 'narinda' in glossary.

†† Nād. See vocabulary for full meaning of this word. In the Japaji it occurs 4 times. I conjecture that the sense which Nanak tried to convey by this word here was what is conveyed to some extent by the English word "inspiration," that is preception of exalted truth and harmony from a spiritual sphere. See also verses 5, 27 and 29.

COMPASSION
(THE REALM OF ~~GRACE~~)
compassion

The language of the realm of ~~grace~~ is power.
None others save these are there :

Heroes of mighty prowess, filled with the Infinite.
There dwell they sewn together in His glory—
Their beauty indescribable.
They die not, nor can they be deceived,
In whose minds dwells the Lord of all.
Worshippers of countless worlds dwell there
Rejoicing with the True One in their minds.

(THE REALM OF TRUTH-ETERNAL)

In the realm of Truth-Eternal dwells the Formless One.
Surveying His creation, blessing with His grace.
Lands and spheres and universes are there —
If one were to recount them, there'd be no end
Worlds countless are there, countless the forms of life;
All as His will ordains.

He survey sit all, raining benignity. To conceive in mind
And describe in words, is hard indeed as steel.

बाणो रूपु । तिथै घड़ति घड़ीऐ बहुतु अनुपु । , ताकीआ
 language beauty There forms fashioned very incomparable. Of their
 गला कथीआ न जाहि । जे को कहै पिछै पछताह ।
 topic or talk described not can. If any one utters afterwards regrets.
 तिथै घड़ीऐ सुराति मति मनि बुधि । तिथै घड़ीऐ
 There is fashioned consciousness, intellect, mind, reason. There is fashioned
 सुरा सिधा की सुधि । ३६।
 gods, adepts their perception.

करम खंड की बाणी जोर । तिथै होरु न कोई होरु ।
 compassion ~~—~~ region's language power. There others no one others.
 तिथै जोध महा बल सूर । तिन महि राषु रहिआ
 There warriors mighty prowess heroes. In them within God dwells
 भरपूर । तिथै सीतो सीता महिमा माहि । ताके रूप न कथने
 brimful. There sewn together glory in. Of their beauty not described
 जाहि । ना ओहि मरहि न ठागे जाहि । जिनकै राषु वसै मनि माहि । तिथै
 can. Not they die nor deceived can. Whom God live; mind in. There
 भगत वसहि के लोअ । करहि अनुदु सचा मनि
 devotees dwell of many worlds. They do rejoicing the True One in mind
 सोइ । सच खंड वसै निरकार । करि करि
 these. Verity-eternal region dwells the Formless One. Creating creation
 वेखै नदरि निहाल । तिथै खड मंडल वरभंड । जे को
 surveying His grace blessing. There regions, spheres, universes. If one
 कथै त अंत न अंत । तिथै लोअ लोअ आकार । जिव जिव
 describes then end not end. There worlds, worlds of form. In whatever
 मन्त्र
 हृकमु तिथैतिव कार । वेखै विगमै करि
 His Will in that manner doing. He beholds, He is glad. To do

(THE MINT OF TRUTH)

Self-discipline the hearth, fortitude the gold-smith,
Reason the anvil, existing knowledge the tools of trade;
Fear the bellows, fanning the flames of endeavour;
Love the crucible in which is smelted the precious metal.
Forge the words in the mint of Truth *
On whom he bestows His grace, their's the task—
His gracious glance their labours blessing.

—38

(RECAPITULATION)

Earth the mighty mother, water the father, air the mentor;
Day and night the nurses twain, in whose laps sports this world
of life.
Deeds good and bad bear testimony before the Lord of Justice—
Each one according to his actions approaches near or distant falls
behnd.
Those who have kept His name in mind, proceed hence successful in
their strivings—
Their countenances illumined, many another is freed along with
them.

— 39

*This line appears to be the key to this verse. I conjecture herein is described the manner in which Nanak composed the Japaji and incidently is the most precious advice that could be given to any hopeful who aspires to compose and write for the service of humanity

बोचारु । नानक कबना करडा सारु ।२७।

consideration, Nanak ! describing hard (as) steel.

जतु पाहरा धीरजु सुनिआरु । अहरणि मति वेदु

•Self desciplinc hearth, fortitude goldsmith. Anvil reason, recorded knowledge
हथिआरु । भउ खला अगनि तप ताउ । भांडा भाउ अंमृतु तितु
tools. Fear bel'ows, fire heat intensifying. Vessel love immortality in it
bestowing nectar

हालि । घड़ीऐ सवदु सची टकसाल । जिन कउ नदरे करमु तिन
pour. Forge words true mint. They who have grace's gift their's

कार । नानक नदरी नदरे निहाल ।२८।

the doing. Nanak ! His gracious glance blessing.

सलोकु । पवणु गुरु पाणी पिता माता धरति

(A kind of verse) Air mentor, water father, mother the Earth

मधु । दिवु राति दुइ दाई दाहआ खेलै सगल जगतु ।

of amplitude Day, night, two, nurse, male nurse, sports entire world of life,

चंगिआईआ बुरिआईआ बाचै धरमु हदरि । करमी

Good deeds, bad deeds, propound or speak Justice's presence. By actions

आपो आपणी के नेडै के दूरि । जिनी नामु

of each one his own; many near many far. They who have His name

धिआईआ गए मसकति घालि । नानक ते मुख उज्जे केतो

contemplated, proceed toil striving. Nanak their faces radiant what a
hence multitude

चुटी नालि ।१। (३८)

freed along with !

VOCABULARY OF WORDS USED IN THE JAPAJI

How to use this Vocabulary :—

The order in which the words are arranged here is not in the usual alphabetical order, but according to a modification employed by Bhai Vir Singh in his "Guru Granth Kosh". In this method the first consideration is the consonants; vowels being for the time ignored. Only in words having the same order and number of consonants are the vowels taken into consideration. The alphabetical order of the consonants are :— क, ख, ग, घ, ड, च, छ, ज, फ, ब्र, ट, ठ, ड, ड, ण, त, थ, द, ध, न, प, फ, व, भ, म, य, र, ल, ब, स, ह।

The order of the vowels are : अ, आ, इ, ई, उ, ऊ, ए, ओ, औ

The numerals : 21 25 26 etc. following the words refer to the verse no. in which the word occurs.

Abbreviations used :— sans = anskrit, hin = hindi, punj = punjab, prkt = prakrit, per = persian, arab = arabic. n = noun, v = verb, adj = adjective, pl = plural, sing = singular

आई sans. आयु cf. also
hindi आई fem. of आया 28.
Arrived, born. End of life,
fate, doom, death. Laksmi,
Maya.

An order of Yogis. There
used to be 12 orders of Yogis
of which the Ai order was
one. It seems to have been
the most catholic and broad
minded of all the Yogi orders)

आकार sans 2, 21 23 37
Form, bodies.

आकार , 24 ,

आकाल sans. 1 Not encom-
passed by time; timeless.

आकाश sans. आकाश 8 32
The sky; heavens

आखा punj and hin कहा

5 21. I say
“ , 22 26 to

say, recount, utter.

आखे “ 25 26 says

आखिआ “ 26 to say

आखिअहि “ 32 they utter,
they say;

आखीए „ 22 you call;
we call

आखण „ 20 33 what
is said or described; account,
description, describing, saying
telling

आखण „ 21 25 26 33
v. to say. n Speaking, recou-
nting

आखरा sans अक्षर 19 pl.
words

आखरी „ 19 32 by words;
by means of words

आगे hindi आगे 4 21 before,
in front of; The future exis-
tence; the world hereafter.

आगनि sans. प्रग्नि 38 fire

आगनी “ 34 ”

आगम sans. प्रगम्य 19 Inacces-
sible, unapproachable, unat-
tainable, incomprehensible,
unfathomable

आगास sans. आकाश 22 the
subtle and ethereal fluid sup-
posed to fill and pervade the
universe; aether, sky, firma-

ment, the heavens.

आगास sans pl. of आगास 22

आचार sans 3 character, be-
haviour

आजूनी (sans. योनि = place of
origination, site of birth;
womb, birth, origin, source)
1 Not subject to entry into
wombs or births (involving
the conception of transmigration
of souls,

आठारह hindi 22 eighteen

आठसठि hindi 10 27 adj
sixty-eight. n. The 68 tiraths
or places of sanctified pilgrim-
age

आतं punjabi 23 and

आतं sans. आत्य 24 37 end

आतु „ 23 35 end

आतर sans. 21 inside, wi-
thin

आयि sans आचन prkt. आत्यि
21 beggar

sans. प्रस्ति prkt आत्यि is
prkt. आत्यि wealth,
Maya

आवि sans. ¹ 28 beginning, very beginning, first cause, origin

आवरि sans. आवर 2 7 27 inside, within

आवेदु sans. आवेद 28 29 30 31 salutation, homage, A form of salutation among Yogis towards a superior

आवं सं sans. ¹⁸ blind

आवं „ adj and n. ¹¹ the blind

आवेक sans. ²⁷ 34 many, manifold, diverse, various

आवंत sans. ³⁴ endless, boundless, infinite, eternal

आवंवि sans. ²⁸ beginningless

आवंदु sans. आवंद 36, 37 happiness, joy, pleasure, delight, comfort, gratification

आवंपु sans. आवंप 36 indescribable, incomparab'e

आवीलु sans आ+वील ²⁸ untainted, bright, pure

आवाहति sans. ²⁸ indestructible, not injurab'e or destroyable by others

आवि sans. आवि prkt. आत्पा 5 24 29 34 himself, oneself. Pride, egoism

आवे sans. 4 5 21 22 25 yourself, by himself

आवु sans ²² himself, oneself

आपो „ ³⁹ of each one

आपो आपणी ³⁹ each one his own

आपणा sans ²⁷ his own

आपणी „ ³⁹ his own

आपार sans. ²⁵ shoreless, unbounded infinite, impassab'e, unsurpassed, boundless

आपारु sans ⁴ do do

आपूर्व „ ^{4, 33} something the partaking of which confers immortality; the water of life; ambrosia, nectar conferring immortality; anything pleasant or beneficial.

आपूर्व वेला punjabi ⁴ early dawn, lit. the ambrosial hour

आपर arabic ¹⁸ command, order. A tyrant. sans. deathless

आपल sans. आपूल्य ²⁶ priceless, beyond price

आपुलु „ ²⁶ do do

आपुलो „ ²⁶ do do

आरजा sans. आपु ⁷ age, span of life

आवे punj. 3 4 30 comes

आवई „ ⁷ come by, to come

आवनि „ ²⁷ pl. come

आवरा sans आवर ²⁹ for others, n. a stranger, alien

आवहि punj. आवे ^{26, 29} come

आवहु „ ²⁰ you come

आसंद sans. आसंल्य ^{17 18 19} countless

आसंदा „ ²⁷ pl. of आसंद

आलगाह sans. आस+गाह(आह) ¹¹ bottomless, un'athomab'e, the ocean

आसण sans. आसन ³¹ seat, location, sitting, posture

आसल arabic आसल =root, origin, base, foundation, source, fundamental principle, esse-

nce, principal, chief, thing reality, fact) 22 in reality, basically

आहे sans. आहे ² is

आहरणi hindi ³⁸ anvil, the iron b'ock on which iron or golds-miths hammer into form the hot metal

इ

इक sans. एक 1 2 5 6 22 23 30 one

इकु „ 5 21 22 32 „

इक्कू (इक+इतो) punj 21 32 this word denotes comparison of one thing with another

इकना sans. एक ² to one

इकीस (इक+ईस) ³² one with God, or realization of the one God.

इंद्र sans. इंद्र 9 26 27 35 the god of thunder and rain, the chief of the gods

इंद्रासनि (इंद्र+आसन) ²⁷ Indra's seat; Indra's throne

इस्नान sans स्नान ¹⁰ bathing, ablution, lustration, purification

इंद्रर sans इंद्रर 9 26 27* God, Vishnu, lord, master

उ

ऊबा Hindi ³⁴ high, exalted, superior

ऊचे „ ²⁴ the High One; God

उजले sans उज+जल hindi उजल 39 bright, illuminated, shining, radiant

उठि sans उरथान prkt. उट्टान

उत्तु rise up, get up, to endeavour, to arise from; emerge from

उत्तम् sans. उत्तम् 2 33 excellent, superior, uppermost, highest, supreme, chief, great, high

उत्तरी hindi 1 to come off, to be divested

उत्तररु sans अवतरण 20 to come off. To pass across

उथं short for punj. उस थवि 34 there, that place

उदास sans 17 the state of being indifferent to sense objects; apathetic, forelorn, sad, unattached

उपाई sans. उपजात 6 27 created, produced

उपाए „ 27 created by

उपदेश sans. उपदेश 35 advice, council, instruction, preaching, sermon

उपरि sans. उपरि 16 24 upon, above, upwards, higher.

ner; thus

एवडु sans. एव + यड 24 so great

ऐसा Hin. 12 13 14 15 like this kind, like to this

एहि Punj. 19 25 th s

एहु „ 16 24 30 this

एहो „ 35 this same

ओ

ओंहार sans. 1 A word signifying God—God existing within Himself in all the multiformity of creation and with all the infinite manifestations and qualities—and also God without His infinitude of manifestations in His eternal essence, from which all manifestations and qualities take their rise and into which they eventually return to. Grammarians affirm that the word is derived from the same root as 'av' (protect), and conveys the conception of the Protector. In the Upanishadas the word is taken to represent God both in His pure essence and as endowed with His infinite qualities. According to the Puranas it stands for the three letters a,u and m (short for Brahma, Vishnu and Mahesh). But according to Sikh conception it simply stands for God, invisible and single in essence inspite of infinite multiformity—from "Panj Granthi Satik"

एक sans एक 21 30, 31 who is only one; The One; one only
एक sans 26 by one; by the agency of one
एक „ 1 16 17 18 19 21 32 sole, one, only
एको „ 28 29 30 31 of one
एति Hind. इतना 23 this much
एते „ 26 so many
एतु „ 32 on this
एवं sans. एव 4 in this man-

का Hindi का of Lower Pun. someone. Sans का bad, low 5 6 8 9 10 11 12 16 21 35

प्र० who, someone. अलि. bad, low, cowardly.

Following a noun indicates possessive case.

कि pun. 4 6 what, or who, how much

की pun. 6 12 13 14 28 32 36 37 why, what, of. Indicates possessive case of the noun preceding

के hindi 7 11 16 27 34 35 37 39 from, any, many

के old pun. 13 16 30 used after a word indicates possessive case. Who, or

को hindi 2 3 12 13 15 16 19 21 25 26 37 from, some, one, who, any. v. Also used to denote possessive case of the word preceding, or pointing out the passive preceding to the active following

किम् hindi 24 27 what

कुमारी sans. कुमारी 28 maiden, daughter, virgin. The age of youth.

केह pun. 25 26 a few

केहि „ 25 26 many

कोह pun 2 7 12 13 14 15 16 21 25 33 37 one, some, anyone, who

काहशा sans. काय 28 the body

कउ old hindi 21 24 38 see को

किउ sans. किम् hindi इयो 21 why, who

कागदि per. कागद 12 paper

कच sans. काच 34 glass, hen-

ce it stands for brittleness or fragileness. Unripeness

किछु hind; कुछु³¹ something or some quantity

कीट sans. ⁷ insect, ant

कीटा „ ^{7 32} pl. of कीट

कोटि sans ³ a crore, 10 millions

कोटी „ ³ pl. of कोटि

कीड़ी sans. कीड़ ²³ an ant

कूड़ी sans कूड़ ³² false, lying

कूड़ी „ ^{1 18 32} the false

कूटियार „ ¹⁸ liars

कोड sans कोड ³⁶ ten millions

कोणुं hindi कथन ¹⁶ which, who

कीता pun. ^{16 19 21 23 24 26 27} sing. created,

कीते „ ^{26 31} pl. see कीता

केता old pun. ¹⁶ mas. how much, to what extent

केती ^{16 39} fem. how much

केते „ ^{23 24 25 26 27 35 39} how many

कूटुं sans. कुटुः? marwari

कूत Arab. कुत्रत power, कूत food 16 measure, surveying, valuation Strength, power, केतिया old punj. ²⁵ how many are

केतीया „ ³⁵ how many?

किनेवा arab. किताब ²² the Moslem sacred books. Four are enumerated viz. Quran, Bible, Tauret, Zabur.

कर्म sans. कर्य ³ describ.ing, description, relating, relation

कर्य sans. ³ spoken, written, described

कर्य „ ³⁷ described

कर्योद्या „ ³⁶ to be described

कथन „ ⁵ describing, narration

कथना „ ^{3 37} description, story, account *v* to describe

कथने „ ³⁷ v described pl. कथना कथी „ ³ by describing

the description

कादीप्रा arab कादी ²¹ a Moslem divine, priest or magistrate (an interpreter of Islamic law)

कुवरति arab कुवरत ^{16 17 19} power, faculty, creation, nature

कान्ह sans कृष्ण prk, कृष्ण ³⁵ Krishna *s/c appendix*

कपड़ा sans कपड़ ⁴ cloth, vestment, attire, clothing, dress

कपड़ sans. ²⁰ cloth, clothing

कर्माहि, कर्म ¹⁸ to earn

करी sans, कृज, कर ^{2 7 18 20 21} 27 31 33 37 to do. Hand. Tax, levy, imposition

करि sans कृज ⁶ I do. By giving hand or assistance

करे sans. ^{34 7} does

करे pun कहे ¹⁶ to be distressed, to be burned (with regret or anguish) But here in the Japaji it is used instead of *kare* as the metrical need demands a long vowel, कार per. कार ^{16 29 31 37 38} work, doing creation, creating, act, action, operation, business, function, practice

करि करि „ ^{20 31} by doing. It indicates a long continuation of the doing.

करि जाफु ¹⁸ to work out

करड़ sans. कर्करा ³⁷ hard, possessing the quality of hardness; rigid, strong, unbending, difficult.

करणा sans. कारण ²⁷ actions. A doer

करण sans करण ^{16 21} doing

कारण sans. कारण ²¹ cause, reason. For the sake of

कुरानुं arab कुरान ²¹ the Quran, the Muslim holy book

करता sans कर्ता ^{1 21 37} author, creator, originator

करते sans कर्ता ¹⁶ the Creator's

कीरति sans. कीरत ⁷ . good' repute, praise, fame, renown, glory

करता प्रख sans. कर्ता + प्रख = person 1 the Creator

करण sans. कर्ण ear, करण doing, functioning

करनि sans. कर्ण, करण ¹² doing, functioning

करम ³⁶ see करमि grace

करमा pl of करम ⁶ committed acts and their natural results

करमि arab. करम ^{34 37} gift, kindness, forgiveness grace, generosity, benignity, favour, graciousness, clemency, compassion.

करमी see करम ^{24 34 38 39} By the agency of Karma. Karmas are the actions committed by any individual, which constitute the cause of its earthly life, its joys and sorrows and all the other physical things which transpire to an individual in the course of its earthly existence. (See *appendix for a fuller discussion of the theory of Karma*).

करम sans. कर्म ^{25 26 35 36 38} what is done; work. Karma

sans. कर्म ⁶⁵ order, sequence, method, manner, regularity

करसी punj ²⁷ He will do

करहि old hindi ^{18 26 28 37} I do, I have made. I adopt. They do etc.

करहि old hindi ²⁶ if he makes or creates

काल sans. काल ^{8 28} time, death. The God of death

कलम arab कलम ¹² pen

कलाम arab कलाम ¹⁶ composition, written work, word, speech. Divine writing (as the Quran)

किव sans. 1 21 how

कवात sans. कृपा¹⁶ word

arab कवात the faculties such as hearing, seeing, smelling, thinking etc. and also the emotions.

कवण old hindi 1 6 17 18 19 who

कवणि old hindi 21 who

कवणु^{16 21}

किस punj.³ who has

कहा sans. कथन hindi कहा 16 17 18 19 I describe, I recount. Where

कहि hindi see कहि कहि

कहि „ 12 described, said

कहे „ 2 11 12 16 18 36 says, utters

कहा punj. 27 which, who

कहिआ hindi 2, told, said

कहिए „ 24 describe, say, utter

कहिअनि hin 27 being uttered

कहि कहि „ 26 recounting

कहणा hindi 5 saying speaking

कहिण hindi 24 26 saying, describing

कहनि hindi 22 they say

कहहि „ 19 describing saying

ख

खाइ sans. खादन prk. खान 13 25 to eat, to partake of; to undergo, to suffer

खाइक sans. खादुक²⁵ fool, presumptuous fool

sans. खाइक an eater, one who borrows or uses; borrower, user, debtor

खड sans. खण्ड²⁷ 35 36 97 division of the earth; continent, region

खंड sans. 7 pl. of खड continents, regions A two-edged

sword. v. to break into pieces खंडि sans³⁷ see खड़ division of the earth; a continent, region

खाणी sans. 37 Divisions of life. It is to be noted that Nanak here does not confine the divisions of life to the only four of the traditional Hindu conception. see below.

खाणी चारे²⁷ The four orders of terrestrial life according to the old Hindu conception; 1. Oviparous or born from eggs. 2. The mammals. 3. the plants, and 4 those born out of respiration (heat and moisture), the lice or the insect world etc. (प्रणज्ञ, जेरज, उत्भुज, सेतज)

खिया sans. क्षया²⁸ tattered clothes; the vestment worn by yogis; a patched cloth or garment of rags; a covering of rags and patches as was worn by yogis and fakirs

खपि sans. क्षिप् to throw away 23 to be distressed, destroyed wrecked.

खला sans. खल्ल³⁸ skin, leather, bellows

खलन sans. खेलन³⁹ to play, to sport

खलासी arab खलासी²⁵ liberty, liberation unshackling, freedom

खाहि sans. खादन prk. खान 3 18 25 to eat, to partake of, to undergo, to suffer

खाहि sans. 3 25 that which is eaten or undergone; the result of past actions

खाहु sans. 20 you eat

खेह sans. खार^{3 13 20} earth (mud), dust

खाहि खाहि see खाहि 3 25 to undergo, to partake of, to undergo the consequences of ones past acts.

ग

गिआन sans. ज्ञान 17 19 23 25 35 knowing, knowledge, understanding realization, intelligence, knowledge of a specific or religious kind, which tends to exempt the soul from further transmigration. The illumination of knowledge; the state of understanding

गिआनि „ 33 see above

गिआनु „ 10 28 36 see गिआन

गहआ sans. गम्, hindi गया 21 34 on going there; after going there; on reaching there गए sans. 39 have gone, proceeded, departed

गेड़ा punj. 32 times as 2 times 4 times etc.; rounds, circuits

गुण sans. 3 7 11 17 19 21 25 speciality, quality, attribute, power, faculty, virtue. That which distinguishes anything from another. The three qualities of Hindu conception, viz sat, raja and tamas. Good qualities, excellence, merit, skill. A property of humanity or nature; a constituent of nature.

Fold or times such as 2 times 3 times etc. Multiplying

गुणा „ 11 pl. of गुण

गुणी „ 5 of गुण, of the qualities

गुणु „ 7 sec गुण

गणत sans. गणित²⁵ counted numbered accounted for

गुणवंतिआ sans. गुण+वंत 7 those endowed with gunas, that is gifted or talented

गति sans. 12 21 gait, method, style, way path, going, motion, passage, progress, way. Motions of a planet procedure, deportment. Obtaining, attainment, access

reach, range. Course of events, destiny. Expedient, means of success, stratagem. Remedy. State, condition, predicament, mode of existence. Salvation. A tune, a musical measure.

गीत sans. ¹⁹ song

गोरी sans. the cowherdesses who were the girl friends of Krishna in his youth (Krishna according to medieval and modern Hindu conception was the incarnation of Vishnu, the second of the Hindu Trinity, the Protector or sustainer of the Universe).

गुप्त sans. गुप्ति ²⁷ secret, hidden

गुर sans. गुरु ^{1 6} teacher, mentor, a spiritual preceptor. Any person or other source from which knowledge is gained. It may be another person, manifestation of nature or better still direct inspiration.

गुरा sans. ^{5 6} adj heavy in weight; important v. the teacher has...

गुह sans. ^{5 15 16} see गुर

गुह sans ²⁰ see गुर

गोरत sans गो-+रत्: protector of cows or the earth) 5 Vishnu, the second of the Hindu Trinity.

गर्त्य sans. ग्रंथ ¹⁷ book, religious book

गुरुदि sans गुरु + मूरु ⁵ facing the teacher, teacher initiated, the teacher's voice

गिरहां sans गिरि ²³ m. mountains गाय sans गायन ^{3 27} to sing, to say

गीविआ sans has sung

गावीरे „ ⁵ they sing

गावणहारे „, ²⁷ singers

गोविव sans. गोवेन्द्र prk गोविव Krishna, who according to the

traditional Hindu conception was Vishnu, the second of the Hindu Trinity, the protector or sustainer of the universe, incarnated in a human body.

गावलि sans गायन ²⁷ sing

गावरा hindu गंवर ²⁶ pl. of गावाह

गावाह hindu ²⁶ a dweller in a village; a rustic; a stupid fellow; a dolt

गावहि sans. गायन ²⁷ to sing

गल sans. ¹⁸ throat, neck talk

गलां sans ^{82 36} pl. of गल talk, topic

गलबद pun. ¹⁸ throat cutters, murderers

गाह sans ग्रामाश ^{11 19} ocean

sans गाह Ocean repository To churn, to cross over or pass across; the walking over and over again by oxen on wheat stalks in order to separate chaff from grain, so it has come to mean to disseminate.

sans प्रहण to take or acquire

घ

घट sans. घट ²⁹ heart, mind body, vessel (ghara), Path, road. Less

घड़ीओहि sans घटने ³⁵ to fabricate

घड़ोऐ sans ^{16 33} are fashioned or fabricated

घाइति sans ^{35 36} fabrication, that which is formed or fashioned by some active agency.

घरि sans गृह ⁵ abode, home, house, mansion. In the Granth this word is often used to denote the body of a living being.

घह sans. ²⁷ see घरि

घोर sans. ¹⁸ grossly, gross घालि punj. ³² to labour, to strive

च

चात sans. उत्साह prk. उच्छाह ²¹ joy, bliss

चंगा sans. चंग ⁷ good, superior, healthy, in good health चंगिअङ्गिमा ³⁹ pl. good deeds, goodness

चोटा sans. चुट ¹³ pl. bruises, blows, hurts

चढ़ीऐ prkt चढ़दृढ़ ³² climb up, by climbing up.

चिति sans. चित् ²⁷ the reasoning faculty; the mind, soul, heart, understanding, memory, attention

चिति गुप्त hindu ²⁷ according to the Hindu conception, the attendant spirit who records a persons most secret actions and thoughts,

चंद sans. चंद्र ³⁵ the moon

चुप sans. चुप, चोपन walking silently or softly punj चुप silent ^{1 33} by silence, by keeping silent

चुप् sans¹ Silence, keeping silent

चूह sans चतुरं punj चार ³ four, the four Vedas; the four wealths or articles. Duty gain, desire, salvation.

sans. प्रचार character, actions, behaviour

चारे sans. चतुर ^{7 27} all four

चोर sans. चोर ¹⁸ a thief

चले sans. चल ^{1 7 14} to go, to walk

चले sans. चेटकः ³⁰ disciple pupils, followers

चलाई sans. चल to impel, propel, drive, to put in motion

चलाए ³ see चलावहि

चलणा sans. चल ¹ to walk

बलावै „ 30 see बलावहि

बलावहि „ 29 he operates, conducts, he originates, he puts into circulation.

ब

बुद्धी sans. बृद्धं sing. 39 is freed, is delivered

बुद्धं sans pl. 33 freed from, discarded, deliverance from अ punj. 21 when, that जि hindi जिस 7 21 who, that which

जे sans. यदि 2 5 6 12 21 23 26 if

जो punj. 12 16 27 31 that which, what

जीव sans जीव 2 3 16 34 living being, life form, life, heart, mind

जीवा pl of जीव living beings, life forms

जाइ punj. 4 12 24 25 26 27 36 can, to go, can be, this word is often used in conjugation with other verbs to intensify the expression.

sans. जन्म pers जाइवन् to be born

जाई punj. 2 5 6 27 v. can, to go

per. जाइ n. place

जाका hindi. जिसका 21 whose, of whose

जाकी hindi 29 of whom

जो किछु hindi 31 whatever

जग्नि sans जगत् 7 world

जग् „ 28 world

sans यज्ञ a ceremonial sacrifice

जुग sans. जुग 7 27 an age, period, epoch; an age of the world, of which there are supposed to be four;—Sat Yuga, Dwapar, Treta, and the present Kali Yuga. Each yuga is counted in terms of millions of years.

जुगा 3 pl. of जुग

जुगु see जुग 28

जोग sans. योग 9 17 joining, uniting, union. Union with the Supreme Being by means of abstract contemplation. The yoga system of philosophy, which seeks to unite the human soul with the Supreme Being. The word has come to mean the exercise of various physical and spiritual practices with the object of attaining spiritual, extra physical and super natural powers. The basic method is to manipulate certain nerve centres, organs and parts of the corporeal body.

जोगी sans. योगी 21 a practitioner of Yoga. One who has all his sense-directed towards God see above

जगत् sans. 32 the world, universe, created beings,—men and animals; the world of life.

जुगति sans. युक्ति 29 30 34 method, use, contrivance, method of practice, application, practice, usage. Union, connection. Fitness, skill, dexterity.

जुगती sans युक्तिः 33 by the means of जुगति see above.

जुगंतर जुग+अंतर् (another, amidst, different) 3 n another epoch; in the midst of an epoch. adv from age to age.

जगादि जग-+आदि (beginning) 1 in the beginning of the ages of the world; since the beginning of world.

जगदीस sans. जगदीश = Lord of the world. 32 God

जाणा sans. ज्ञान 5 21 I to know

जाणे „ 3 12 16 21 22 29 knows, does know, shall know

जाणीऐ sans. 4 7 understand come to know, is known

जाणिग्रहि sans. 23 known, understood, observed

जती sans. यति 27 one whose passions and appetites are completely under subjugation. A celibate

जतु sans. यत् 33 n. & adj. curbing or subjugation of the passions; restraining; holding to promise; self-discipline. Chaste, pure.

जाति sans. जात 16 race and family; caste

जितु sans. यत्र 6 21 27 that, which, there, where, for which cause, therefore, that which जीते sans जित 28 by conquering

जीतु sans. 28 conquered जेता pun. जितना 19 as much जेती „ 6 as much

जेतीआ „ 25 how much, how many; this much, this many

जीव sans. योगी: 25 27 37 a warrior, fighter, soldier

जन sans 26 a man, human being, a servant, a servant of God

जिनि hindi 5 16 19 27 33 he who has, he who

जिनी hindi 39 they who have

जिनके hindi 37 of whose

जिनसी arabic जिनस 27 genus, species, sort or kind of animals or other animate or inanimate forms. Articles, warts, things, kinds of matter

जप् sans. जप्त 1 17 reading out or reciting; calling to mind; worshipping

जाप् punj. 24 34 to be known; to be experienced or felt. Worshipped, recited

जीभ sans. जिह्वा tongue, the organ of articulation or speech

जीभी जीभ+ओ० (denoting comparison of one with ano-

ther) 32 see above and the context

जम sans. यम¹³ Yama, the god of death. The myrmidons of Yama

जमाती pers. जमाहत²⁸ member of a party or assemblage; a collection, assemblage, band, party. Compatriot, comrade.

जोर pers. शौर^{18 33 37} force, strength, vigour, exertion, violence, oppression coercion, power

जोर pers^{16 33} see above

जामा punj.¹⁶ may I be

जिक punj.^{16 27 50 37} as, in

what manner

जेवड punj. (जे = जितना + घड़ = घड़ा)^{21 26} as great, as big

जीवित sans जीवन³³ living

जवाहर pers⁶ a diamond. This seems to be the sense in which Nanak uses this word. From several stories of Nanak it appears he was a connoisseur of precious stones. This word has however many other meanings besides: Gem, jewel, pearl, essence, constituent, material part; absolute or essential property; skill, accomplishment, merit, excellence

जस hindi जैसा¹⁶ like, similar to

जसु sans यश⁷ good name, glory, splendour, renown, praise, eulogism, approbation

जाती future tense of जाइ = to go²⁷ will go, will depart, perih-

जिसनो punj.³³ whose, he in or whose

जिसनो punj.²⁵ on whom

जाहि punj.^{18 24 26 37} to go, to depart; they go or depart.

To whom

जाहु punj.²⁰ you go

भ

झोली sans दोलन²⁸ a beggars or yogis wal'et.

ट

टकसाल sans टकशाला³⁸ a mint, a place where coins are prepared or tested

ठ

ठाक punj.¹⁴ obstacle, hinderance, impediment

ठारे sans. सत्य³⁷ to be imposed upon; deceived, cheated, deluded

ठीर hindi ठेस³² blow, kick, push, striking the foot against; tripping

ड

डंडा sans. दंडकः²⁸ a staff, club

ढ

ढालि hindi ढाला³³ to pour into a mould, to cast a metal in fusion; to mould, fashion

त

त punj 1 2 7 22 37 then, already. Certainly; assuredly;

ता punj.^{26 36} then

ते sans. 26 39 their, they

तू sans. त्वं^{11 16} thou, you

तात sans. तप्ता^{17 38} to be fiery, to be hot

ताके old hindi^{24 37} his, its

ताकीआ³⁶ of theirs

तुट्टे sans त्रुट्ट¹ break

तोटि³ being finished, end, loss, destruction, deficiency, breakage, fracture

तुट्टि sans.²⁵ to break, to be destroyed

ताण sans. तन^{3 16} strength, power

तितु old punj.³⁸ that, it

तेता hindi उत्तना¹² so much, as much

तिर्य sans. तथ्य^{34 36 37} there, at that place

तुषु old punj¹⁶ २ Thee

तुष्ठनो²⁷ to Thee, about Thee

तनि sans. ५ ३० body

तनु sans. तन^{3 20} body

sans. तन्य son

तिन old punj.³⁷ in them, of them

तिनि sans. त्रीणि³⁰ three

old punj. तिन^{4 38} he, they

तिनके old punj.³⁴ their's

(possessive case)

तप sans. १७ २१ ३४ heat. The voluntary undergoing physical or mental suffering as a way of self-discipline; penance

तमाइ sans. तम् desire Arabic

तमश् avarice, greed²⁵

desire avarice, greed

तरै sans तू¹⁵ to float, swim.

To swim on the crest of the wave of life (not to be sunk beneath it)

तारे sans.¹⁵ to cause to swim

तेरी hindi²⁵ thine, yours

तेरे^{21 27} pl thine, yours

तीरथ sans²⁷ holy place, a pilgrimage.

तीरथि sans.⁶ holy place, a pilgrimage.

तले sans. तलः¹⁶ under, underneath

तिल sans. तिलः²¹ the sesamum oilseed; a tiny piece; a tiny amount; a grain

तिलु sans.²⁵ see above

तुलि sans. तुल्य²³ equal, a

pair of scales

तुल् sans. तुलः²⁶ a pair of scales

ਤਿਵੁ punj. 19 37 in that manner; so, thus
ਤਿਵੁ punj. 19 30 37 in that manner

ਤੇਵਡੁ old punj. ਤੇ-+ਵਡੁ 26 so great

ਤੇਵੁ .hindi ਤਸ 6 7 19 23 24 27

30 34 him, his, that, to him

ਤਿਸੈ hindi 28 to him

ਤਿਸਤੇ hindi 16 from it

ਤਿਸਦੀ punj. ਤਸੈ 27 of his, his

ਤਿਸਦੇ punj. ਤਸੈ 16 their's, of their

ਤੇਵਾ hindi ਤੇਸਾ 7 like to that; like to him.

ਤੁਹਨੋ old punj. 27 to thee

ਥ

ਥਾਤ sans. ਸਥਾਨ 19 24 place, location

ਥਕੁ prkt. ਥਕਨ 3 to tire, to remain behind; to fall back, to be exhausted

ਥਕੇ prkt. ਥਕਨ 22 to become tired

ਥਿਤi sans. ਤਿਥਿ 21 date according to the lunar fortnight

ਥਿਤੀ sans. ਤਿਥਿ 34 pl. of ਥਿਤi

ਥਾਪਿ sans. ਸਥਾਪਨ 16 34 installed, put in position; set up, erected, founded, instituted, regulating, appointing,

ਥਾਪਿਆ sans. ਸਥਾਪਨ 5 to instal, put in position, to set up, erect etc.

ਥਾਵ sans. ਸਥਾਨ 19 place, position, locality, seat, station abode

ਦ

ਦੇ punj. 3 7 20 to give, giving, applying (putting on)

ਦੁਆਰ sans. ਦਾਰ 4 15 gate, door, the top centre of the skull, which is supposed to be the seat of consciousness (*suri*)

Yogis claim that they can collect their life essence at this spot.

ਦੁਪਾਰੇ sans. ਦਾਰ 27 at the gate

ਦਾਈ sans. ਧਾਤੀ pers. ਦਾਧਾ 39 a nurse, one who looks after a child

ਦੇਵੁ punj. 25 bestows, gives ਦੁਲੁ sans. ਦੂਲੁ 29 31 two, two-fold

ਦੇਵਾਨ sans. ਦਵਾ 16 21 28 compassion, tenderness, pity, mercy, benevolence

ਦਾਇਸਾ see ਦਾਈ 39 a male nurse, one who looks after a child by day.

ਦੁਲੁ sans. ਦੁਲੁ 2 8 25 pain, sorrow, trouble

ਦੁਲੁ sans. ਦੁਲੁ 5 see above

ਦੁਲੁ „ 25 see above

ਦੇਣੁ punj. 24 33 giving

ਦੁਤੁ sans. ਦੱਤ 21 giving, that which is given, alms

ਦਾਤਾ sans. 5 6 25 giver

ਦਾਤਿ sans. ਦਾਤਿ 3 4 16 24 25 gifts, alms

ਦਾਤਾਰ sans. ਦਾਤਾ 17 25 a giver, bestower. An open handed giver.

ਦਾਤਾਰ sans. 5 see above.

ਦੇਵਾ „ 3 a giver. or as v. co itinuous tense: goes on giving.

ਦਾਨ sans. 21 gift, largess, alms, giving, presenting, donation. Liberality, charity. Dowery.

ਦਾਨਾਵ sans. 26 35 The Dana-vas or demons. The equivalent of the giants of the Norse mythology.

ਦੀਪ sans. ਦੀਪ 8 island, continent

sans. ਦੀਪ: lamp

ਦੀਵਾਣ ਅਰਬ. ਦੀਵਾਨ 26 30 durbar, royal court, a tribunal, senate, a congregation, assembly.

ਦੱਵਿ short for pers. ਦਰਗਾਹ 16 27 God's presence, royal court; assemblage.

pers. ਦਰ door, gate

ਦਰ „ 27 door, porch gate,

ਦੱਵਿ pers. ਦਰ 3 39 far, distant

ਦਰਿਆਰ pers. ਦਰਿਆ 16 rivers

ਦਰਗਾਹ pers. ਦਰਗਾਹ 16 kingdom

of God; the presence of G.o.l.; heavens.

ਦਰਵਾਰ pers 34 royal court, assembly

ਦਰਵਾਰ pers 4 royal court, assembly

ਦੇਵ sans. ਦੇਵ: 26 35 gods, lit. the shining ones

ਦੇਵੀ sans. 27 35 goddess. Durga the goddess of the forces of nature

adj. like a goddess, angelic

ਦੇਵਤਿਆ sans. ਦੇਵਤਾ 27 pl. gods

ਦਿਵਸੁ sans. ਦਿਵਸ 39 day

ਦਿਸੈ sans. ਦਿਤਿ 3 4 appear to sight, is seen

ਦੇਸ਼ sans. ਦੇਸ਼: 7 35 land, country, region, territory, direction

ਦੋਸ਼ੀ sans. ਦੋਖਿਨ 7 adj. of ਦੋਸ਼ as n. a sinner, transgressor, culprit

ਦੋਸ਼ੁ sans. ਦੋਖ: 7 fault, crime, sin, defect, blemish, blame, accusation wickedness, guilt, transgression, disease.

ਦੱਸ੍ਤਾਨੀ punj. ਦੱਸਗੁਣੀ 7 ten times

ਦੇਵ sans. ਦੇਵ 3 20 body, punj. ਦੇਵ v. to give

ਦੇਵਿ punj. 1 5 6 give! given

ਧ

ਧੂ sans. ਧੂ 35 The pole star as a symbol of steadfastness. The North Pole. An axis or pivot.

ਅਥ adj. firm, stable constant, permanent

विद्याहना sans. व्याह 39 kept in mind, contemplated

विद्यान sans. व्याह 28 to bring something into the mind; thought, contemplation, meditation, close thought; application of thought, concentration of thought.

विद्यात् 10 16 see above

वोई sans. व्याव prkt. वोमाइ 20 to wash

वात् sans. 22 substance, element, primary or elementary substance; semen

sans वाता sustainer e.i. God, supporter, maintainer, creator, preserver, Brahma sans. वावन pursuit, desire, वोर्वे see वोई 20 washed

वर्त sans. वर्त 23 wealth sans. वर्तीका young woman, wife

वोर्वे see वोई 20 is washed

वरे sans. वारण 4 7 to place, to deposit, to put down, to put on, to apply, to apply (the mind or ear to), to take, to assume,

वारे sans. वारण 27 holding, having, placing, upholding, sustaining, taking on, assuming possessing

वोर्त्तु sans. वर्ते 33 steadiness, firmness, constancy, courage

वरति sans. वर्त्री 8 16 34 39 the earth

वरम् sans. वर्म 14 16 26 39 in in the Japaji the word is used for Dharamraj, the God of Justice. The usual meaning of the word is:—that which is incumbent on one according to ones religious faith; duty, ethics, religion, goodness. Nature. the special quality of anything, the nature of a thing.

वरम् see वरम् 27 35 see above

वरम्भात्ता sans. वर्मशाता 34 an

inn, a place where travellers stay in

वात् sans. व्यवल 16 the mythological bullock, which Atlas-like is supposed to supposed to support the world on its horns, hence the earth-supporter

व्यवल sans. 8 see above

वंवल 16 on the व्यवल

न

न sans not

ना sans not

नो punj. नू 25 to, it points out some action performed on the noun preceding.

नाह sans नामन् 4 name

sans स्नाते prkt. व्याण 6 bathe

नाह sans. नामन् 21 27 name

नार 7 19 24 name, the world of forms and names

To bathe

नीचु sans. नीच 2 18 33 low, base, inferior, lowly

नेहे sans. निरहे prkt. नियह 39 near, close to, proximate

नाय sans 1 35 a teacher of yoga; lord, master. An abbot among yogis; a master of yoga. 9 Nathas are enumerated, among them b'in: Gorakh, Charpat, Mangal, Ghungu, Gopi, Pran, Surat and Chamba Nathas.

नाथी sans नस्ता 29 leading by a rope threaded through the nose in the manner of bullocks; controlled, directed, stringed together, attached together.

नायु sans नाय 29 35 see नाय

नाव sans नाह 27 29 36 tone, sound, sounding. Sound in general; music, song, a kind of horn used by yogis. Celestial music, inspiration divine.

Nad=sound according to Hindu conception is of 2 main kinds शहत and अनाहत. शहत is that sound which emanates from physical vibrations. This is further subdivided into 3 kinds:—Práuhibhav, e.i. that emanating from the vocal chords of living beings; 2 apráuhibhav, that from stringed instruments or the clash or friction of substances together, and 3 ubhay sam-hav from wind instruments or the sound of air in motion or in friction with other bodies. अनाहत sounds are those which have no physical origin—the music floating in the spiritual atmosphere, which spiritual ears alone can hear. Music of the spheres.

नाव see नाव 5 same as नाव

नदीया sans. नदी 23 rivers

निवक sans. निवा 18 calumniator, slandered, reviler; carpenter.

नदर arab. 38 sight, vision, glance, regard, observation, perception, opinion, estimation favourable regard. In the Granth the word is usually used to signify God's grace

नदरी arab नदर 7 30 37 38 see above

नदरी arab 4 24 32 34 by grace निधान sans. निधि 5 treasury, repository, a p'ace where anything is deposited Depositing, putting down.

नाम sans नामन् 1 34 39 name, that by which a thing is known by or understood, the name or constitution of any thing.

नामु sans 12 19 32 see above

नाम् sans. a male person, a human being. See also सुरिनर

निरंकार sans. निराकार 16 37
 The Formless One
 निरगुण sans. 7 without quality or attribute. God in the nirgun form as distinct from the sargun form Without merit or virtue or good qualities. *see gun and onkar*
 निरंजन sans निरंजन 5 free from darkness; free from illusion; uncontaminated by Maya; void of passions or emotions; an epithet of God. Unstained, unblemished, untinged, ethereal.
 निरंजन sans. 12 *see above*
 नारद sans. नर+इद 35 chief among men; leaders of men; kings
 निरभय sans. निरभय 1 without fear or doubt
 निरवेर sans. निरवेर 1 without animosity or ill will towards anyone (in contradiction to the Moslem and Christian conception of the God who is annoyed with and seeks to punish those who disbelieve in Him or do not render Him worship.)
 नालि punj. 1 7 39 together with, accompanying, along with
 sans नालि tube
 नाले *see नालि* 27 *see above*
 नदा sans. नदन 7 9 pl. all nine
 नाव sans. नावः boat
 sans नामन् 16 19 name
 नावा sans स्नानं prkt. प्राण 6 I will bathe
 नामे sans. नामन् 19 20 but for name; name's
 नातु sans. नातः 8 destruction, end, dissolution, annihilation
 निराजु pers. निराज 3 26 34 sign, mark, banner, a king's written order
 नह sans. नहि 33 not
 नही , 25 not

नाहि „ 16 20 not, no
 नाही „ 5 16 16 21 not
 निहाल pers निहाल sans. स्नह+
 आतः prkt. नेहग्राली 37 38 raised from obscurity or poverty; exalted, prosperous, favoured pleased, happy. Blessing

४

पिअरा sans and hindi प्यार
 4 love, affection
 पाह sans पतन 14 25 34 put into, placed, entered into
 pers. पा foot
 pers. पायह grade, position, respect
 पाताला sans. प्रापणं prkt पावन
 5 31 received obtained, attained, eaten
 पाइग्रा 21 23 getting, securing, obtaining, put into, deposited. They have received
 पाइग्रहि sans 2 to receive
 पहुआले sans पातालं prkt पाग्रालं
 27 the nether regions of the earth; lit. below the feet; Hades, the interior world
 पाइग्रे *see पाइग्रा* 32 we receive, you receive
 पाइग्रो *see पाइग्रा*
 पाए *see पाइग्रा* 24 get, receive, find
 परउ sans परवन 27 air, wind
 पकाइ sans पक 34 strength, sturdiness, durability, ripeness, the condition of being well made
 पंच sans. पंच 16 34 five. An arbitrator (panhcan= a member of a panchayat, a body of the most respected persons of a place, who have been appointed to adjudge disputes). Hence it had come to mean a noble honourable person. Very often in the Granth the

word is used to indicate persons found acceptable to God.

The five noble virtues: Purity, contentment, compassion, duty and steadfastness. It also denotes the five sins; Desire, anger, greed attachment, and pride. Also the five elements. Some scholars of the Granth aver that the word here refers to the five catagories mentioned in the preceeding verses. Namely: those who have accepted His Will (in verse 2). The singers of His glories (in verse 3). Those who forget Him not (in verse 5). Those who listen to His teachings (in verse 10). And lastly those who have realised (in verse 12).

पंच *see पंच* 16 the panchas have
 पिंछे sans पश्चात् 12 36 afterwards, behind
 पृष्ठे sans पृष्ठ 7 asks, enquires *see वात पृष्ठना*
 पश्चातार्द sans. पश्चातातप 16 36 to regret, to feel remorse, to feel compunction
 पृजा sans. पृजन् 17 worship, homage, adoration, idol worship, ritual worship
 पाठ sans. 17 26 reading, perusal, study, recital, repeated reading, reciting
 पंडती sans पंडित 21 pundits, learned men, scholars
 पंडित sans. 27 *see above*
 पठि sans. पठन् 10 reading
 पठे sans. पठन् 27 reading, engaged in reading
 पठनि sans. पठन् 37 reading, engaged in reading
 पाणी sans पाणीयं 20 27 35 37 water
 sans पाणि hand

पत्र sans पात्र²⁸ vessel, receptacle, bowl
 sans प्रतिष्ठा honour, self-respect, dignity
 पात्र sans पत्र³⁵ leaf, wing
 sans प्रतिष्ठा honour, self-respect
 sans पंक्ति row, line series
 pers. पात्र throne
 पति sans¹⁴ 32 husband, master, an epithet of God
 sans प्रतिष्ठा honour, respect, dignity
 पत्रुं sans पत्र³⁹ son
 पिता hindi³⁹ father
 पातिशाही pers. बादशाह²⁵ pl emperors
 पातिशाह pers. 11 emperor
 पतिशाह²⁵ 27 emperor
 पातिशहिं² pers. पाति thaone + साहिं lord²⁷ supreme lord
 पाताल sans. पाताल⁸ 22 34 lit. under the feet. The nether regions of the earth; Hades, the exterior world
 पाताला sans पाताल²² pl. see above
 पथी sans पथित²⁸ traveller, wayfarer. Member of a religion or religious order
 पथु sans. पथ¹⁴ road, way, religion, the path of religion
 पर्नी sans. पूर्ण²⁰ adj. & n. 20 a virtuous man; one who performs meritorious actions
 पाप sans. 8 sin, crime
 पापा sans. 20 pl. of पाप
 पापी sans. 18 20 a sinner, adj. sinful
 पापु sans. पाप¹⁸ sin, crime
 परी pers. 27 fairy, a beautiful woman, A ragini or musical mode or melody; an air of music
 परं sans परं, परः¹⁶ beyond
 पंडि persian⁸ 11 a religious

head or teacher; a prophet sans. पीड़ि pain
 परं. sans. पर²⁰ feet, foot
 पुरीमा sans. पूर¹ pl. of पूर = city, habitation) towns, cities पुरुष sans. पुरुष¹ person, man (collectively or individually); a human being, a male. The soul and original source of the universe; the human soul or spirit; the supreme spirit or soul of the universe; Supreme Being, God
 परंपर sans. प्रकट¹⁴ manifest, visible, apparent, unfolded, Public, undisguised, evident, clear
 परंचंड sans. प्रचंड³⁶ sharp, vehement impetuous, very hot, passionate, wrathful, fierce
 पुराण sans. 26 the Puranas, a collection of old traditional stories among the Hindus; one of the Hindu scriptures
 पुराण sans. 21 see above
 परतीत sans. प्रतीत²³ faith, confidence, conviction, clear comprehension or insight; distinct conception, knowledge, experience
 परशान sans. प्रशान¹⁶ a leader, commander, a minister, vizir, a chief person. adj. chief, best
 पारदती sans. पारदती⁵ lit. daughter of the mountain,) Parbati, the consort of the God Siva. The conception of the goddess conveys the sense of mother nature. The Goddess of the forces of nature.
 परिमाण sans. परिमाण¹⁶ measure, weight, magnitude, extent, sanction, authority, judgement, proof, precedent, guide, rule of conduct, belief, reliance. Scriptures. As adj. authentic, authoritative, app-

roved, acceptable, scriptural; approved by tradition
 परदाण sans. 25 26 30 34 see above
 परवार sans. परिवार family परवार¹⁵ possessive case of परवार
 परावार sans. पार+प्रवार²⁴ from this side to that side; expanse
 प्रसादि sans प्रसाद¹ grace or gift
 परहरि sans. परिहरण⁵ dis card, throwing off, casting off, rejecting
 पालि sans. पालि: 1 wall, curtain, covering. A raised bank or embankment. As v. to bridge, to protect, to sustain
 पलीती pers. पलीत²⁰ unclean defiled
 पंडे punj. 31 to be applied or put on
 पांच punj. 21 receives
 पत्रहोआ punj. पीड़ी³² ladder
 पचहि punj. 23 fall into
 पावहि punj. 10 11 15 16 they receive
 पवण sans. पवन³⁴ 35 air, wind, breath
 पवणु sans. 39 see above
 पराउ sans. प्रसार¹⁶ spread, extension
 sans. प्रसाद prkt पसाद mercy, compassion
 sans. प्रसादित¹ applying beauty aids or blandishments
 पाहि sans. पाह्यः prkrt. पास 3 19 25 26 endeavour to, to become. To place oneself at; to lie down at. As a prep. near, in contiguity, distant, aside. In verse 19 this word is used instead of pahiya=to receive
 (punj.)¹⁹ n. path, way
 पोहि punj. पीहिणा⁸ to influence

पहारा punj. ³⁸ hearth, fireplace

फ

फिरि sans. पन् ³ again, once more, afterwards
फेरि sans. ⁴ again, then
prkt. पेरन circuit, round (of a life on earth)

फरमाए pers. फरमदन ¹⁹ ordered, commanded, ordained, promulgated

फुमारा pers. ²⁶ ³⁰ order, mandate, command, decree, A royal letter, a charter, an edict

फिराहि prkt. पेरन ¹⁸ to scatter about,

ब

बलसे pers. बलश ²⁵ to bestow upon, to pardon

बलसीस pers. बलशिश ²⁶ gift, donation, reward, bestowal

बोजि sans. वि+जन ²⁰ to sow

बुझे sans. बुझ prkt बुझिश ² ¹⁶ knows, comes to know, understands, comprehends

बुझाई sans. ⁵ ⁶ revealing the solution of a puzzle or riddle; expaining

बैठे punj ²⁷ seated

बाणि sans. बरथन prkt. बण्णन to describe, write, paint sans. बर्ण ¹⁹, ³⁰ quality property, disposition, nature, conduct, habit

sans. बाण arrow

sans. बाणि: utterance, sound, speech A composition by poet or sage; inspired words or compositions, inspiration, revelation

बाणी sans. बाणि: ²¹ ²⁵ ³⁶ ³⁷ sound, utterance, language etc., see above

बंदि pers. बंद ²⁵ prison, captivity, duress, bondage

बुद्ध sans. बुद्ध ²⁶ ³⁵ Buddha, the enlightened one. Gautam Buddha

बुधि sans. बुद्धि ¹³ ³⁶ the faculty of reason; wisdom
बना or बन्हा sans. बंध ¹ to collect, to tie up n. hindrance. Boundary, enclosure. Collection

बिनोद sans. बिनोद ³⁶ play, pastime, pleasure, happiness, gratification, interest, eagerness

बिभूति sans. विभूति ²⁸ ashes which yogis smear on their bodies. In Hindi this word also means increase, wealth, affluence, luxury, spiritual prowess, the world.

बरियाई ³⁹ ^{pl} bad deeds, evil deeds

बरमा sans. ब्रह्मा ⁵ ⁹ ²⁷ one of the divine trinity, Brahma the creator

बरमे sans. ²⁶ ³⁵ ^{pl} of बरमा Brahma or creators,

बरमाउ sans. ब्राह्मण ²¹ a brahmin

sans. ब्रह्मा Brahma the creator

बल sans. ²⁷ ³⁷ power, prowess, strength

बोल sans. बोल prkt. बुलाई ²⁶ word, talk. see below

बोलु लिगाड़ ²⁶ babbler or babbling (bol=talk, vigar=spoiling)

बोलाइे sans ⁴ we speak

बोलण्यु " ⁴ ¹⁹ talk, discourse, speech, speaking

बिलाहि sans. विलाप ²⁴ lament, bewail, to give way to sorrow or pain

बैसंतर sans. बैश्वनर: ²⁷ fire

बहि punj. ¹⁷ ²⁷ sitting, sitting in conclave

बहुता sans. बहु ²⁵ ³⁰ great deal, much, vast

बहुतु sans. ³⁶ much, in a high degree

बाहरि sans. बहिर ² outside

भ

भि sans. अपि hindi भी ²⁵ also, too

भी sans. अपि ¹ ²⁷ also, too

भाव sans. भाव ²⁶ love

भज sans. भय ³⁸ fear

भाज sans. भाव ⁴ ⁵ ¹⁷ ²¹ ³⁸ love, respect, veneration Intention, meaning, aim, purport

भज sans. भक्त ¹⁷ ¹⁸ ^{n.} eatables, v. to eat

भजिः sans. भिक्ष ¹⁸ to eat

भिक्ष sans. भिक्षा prkt. भुक्ति ¹ hunger, desire

भजत sans. बुझा ²⁵ hunger, desire

भाविता sans. भाषा ⁴ language, talk, what is spoken or expressed

भुक्तिः see भुक्ति ¹ by remaining hungry; by hungering or desiring after, One who is hungry or a desirous person

भग sans. ²⁹ part, portion, lot, fate, destiny, good fortune, allotment, apportioned lot

भगत sans. भक्त ¹⁷ ²⁷ ³⁷ a devotee, a worshipper

भगता sans. ⁸ ^{pl.} of भगत see above

भगति sans. भक्ति ²¹ devotion, adoration, worship of God

भुक्ति sans. भुक्ति ²⁹ food, victuals, provender

भांडा sans. भांड ³⁸ vessel, container

भंडार hindi ²⁶ ³¹ storehouse, depository, warehouse, merchandise, stock-in-trade

भंडारी sans. भंडारि ³⁰ a dispenser of stores, purveyor, storekeeper

भंडारण fem. of भंडारी²⁹ see above

भाणा sans भाणना wish, desire, intention, perception, imagination, thought, God's will भाणे sans. ⁶ by His wish is; by God's will

भाणे sans. ²⁵ see above

भाणी sans. भेद hindī भाणि²⁷ kind, manner, mode, style, variety, sort

भेद sans. भेद⁹ difference, breaking, separation, distinction, destruction. Peculiarity, kind, sort. Secrecy, mystery, secret. Secret or hidden virtue or resources

v. to pierce

भूमी sans. भूमि³⁵ the earth, the world, earth, soil. Region, country, estate

भार sans. भार¹ weight, burden, goods

adj. burdened, weighted

भारु sans. ¹⁶ ¹⁸ ¹⁹ see above

भरीदै sans. भरण²⁰ filled, filled with dirt, soiled, mired

भरपूर sans. भर+पूर³⁷ completely full

भली sans. भद्र¹⁶ good, beneficent

भालि� sans भाल²² searched

भावां sans. भाव love⁶ pleasure

भावै sans भाव love. ¹⁶ ²⁶ ²⁷ ³⁰ is pleasing, is agreeable, he likes

भवाइश्वरि sans भूमण² is caused to roam about

भवन sans. भवन sans भूबन¹³ place, abode, habitation, temple. The various celestial paradises; the world, heaven. Animated beings, mankind. Any of the three mundane regions: viz: the earth, the sky and the nether regions

भावनि sans. भद्र¹⁶ as pleases

भवृहि sans. भूमण¹⁵ to roam about

म

मे sans अहम् मे⁵ ⁶ ²¹ ²⁷ I, mine, to me

माई sans. माया⁵ ³⁰ Maya: mother earth, the world of matter or the physical world माइश्रा sans²⁷ Maya: illusion. According to Hindu conception this unreal illusory word. The evolving changing world of matter.

मुकः sans. मुकर looking glass. Arabic मुक्किर punj. मुकरना²⁵ looking glass. to deny, retract, recant

मुख sans मुख³⁹ face, mouth मुखि sans मुख⁹ ¹⁷ face, mouth. Way, manner. The Vedas adj. first, superior, supreme, great *n* such a person

मोक्ष sans मोक्ष¹⁵ liberation from bondage, salvation, emancipation

मोख sans⁴ see above

मरु sans मारण¹⁴ way, path, road, channel

मरग्नि sans. मांगरति prkt मग्न⁴ ²⁵ begging, asking for, to request, demand, solicit, entreat, desire. To want, to desire

मंगणि sans. ³³ to beg, to ask, to request

मङ्गु sans मस्त्य prkt मच्छ hindī मातलोक²⁷ the world of ours on which life as we know it resides

मङ्गल sans. ²⁷ ³⁵ ³⁷ a ball, sphere orb, disc, circle, orbit of a planet; the celestial vault.

मणिक sans. मणिक्षय⁶ a ruby (this is probably the sense in which Nanak uses the word). A gem, jewel, pearl etc. A bead or other round ornament

मति sans. मति⁶ ¹⁶ ²⁰ ³⁶ ³⁸ mind, intellect, faith, reason, understanding, intelligence, religion

sans. मत् intoxicated

arab. मत perhaps

मंत्र sans. मंत्र²⁴ here used in the sense of intention or council. Other meanings: That part of each Veda, which comprises the hymns. A verse from the Vedas; a holy text. A formula sacred to any particular deity. A mystical verse; a magic formula; an incantation; a charm, a spell, a filter, Consultation council, advice

माता hindī³⁹ mother

मूत्र sans मूत्र²⁰ urine

मंतु sans मंतु⁹ bad, unpropitious, inferior. The quality of badness or a person possessing such qualities

मंदा sans. मंदा²² earrings of a yogi, usually made of wood

मन् sans. मनस्²⁷ heart, mind. All the powers and faculties of the mind, including the emotions. It may be said to be the intermediary between the soul and the organs of the body.

मनि sans. ⁵ ¹² ¹⁷ ²¹ ²⁴ ²⁸ ³³ ³⁶ ³⁷ in mind, mind

मनि from sans root मनस् = to know, to understand, think, believe, concur, to care for, to revere, to worship, ¹² to believe, to have faith. To realise in mind, to know. According to Hindu philosophy the second of the four methods of perception viz: अवण, मनन, नियासन, साक्षत्कार

मने sans. ¹² by believing, by faith, by realising, by knowing. *n*, one who knows, believes or has faith.

मान् sans. मान⁵ ¹⁰ ¹⁶ ²¹ honour, respect

sans. प्रमाण proof

मनि sans. मनि²⁶ ³⁵ a saint,

sage, an inspired sage, an ascetic, a rishi
मोनि sans. भोन 17 silence, One who takes a vow of silence.

sans. मुनि a sage see above

मनिमा see भने 21 he has realised in mind

मनहू sans. भनस् 23 from mind

मार sans. मारण 25 beating, castigation, punishment, affliction

मेर sans. भेर 35 name of a fabled mountain, the Olympus of Hindu mythology. All planets were supposed to revolve around it. Its height about 672,000 miles. On its summit was the residence of Brahma and the meeting place of the gods, rishis etc. In astronomical language the word implies the North Pole or axis.

महि sans. भर, भरण 37 die, they die

मरल sans. भर्ल 18 25 foolish, void of intelligence, ignorant, मारणि sans. भार्ण 14 path, road

मरणि sans. भरण 33 death, dying

मरूति sans. भूति 1 shape, form, face, figure

मलु sans. भल 11 filth, ordure

मलि sans. भद्दन pers. भलोदन 21 to rub

माल pers. भाल 23 merchandise, goods, wealth

मालि pers. 33 see above

मिलि sans. मिलन 2 6 to receive, to get, to obtain

मलेछ sans. म्लेछ 18 unclean, the unclean

मसाकति arab मसाकत 39 labour, striving, toil, assiduity

महा sans. 27 37 mighty, great

महि sans. मध्य prkt. मज्ज 36 in, within

महि sans. 37 dwelling within

माहु pers. माह 21 month

मुह sans. मुख prkt. मुह 17 face, mouth

मुहि sans. 13 25 on face, on mouth

मुहि sans. 4 by mouth

मोहि लाइ Hindi 25 to eat one's own words; to be convicted out of one's own mouth; to be brow-beaten; to receive a blow on the face; to be confounded to the face.

मोहणिमा sans. मोहनी 27 pl. beautiful women, fascinating women, enchantresses, charmers, entrancers

महु sans. महत्त्व 37 n. and adj. great, greatness, magnitude, largeness, amplitude, height, majesty etc.

मोहनि sans. मोहनी 27 fascinating, captivating, alluring women, heroes of mighty prowess

महिमा sans. 37 majesty, glory, veneration, reverence

महेस sans. महेश 35 the god Siva. Lit. the great god or the great chief one

र

रखि sans. रक्ष 34 put in, placed, kept, kept in possession

रखे sans. 27 pl. of रखि see above

रखिमा sans. 16 mas. रखी fem.

रखीए sans. 4 5 we keep, we place, keeping

रखाइकै sans. 7 having got, holding

रखाइसर sans. रखीदवर 27

great rishi, prophet
रंग sans & pers रंग 34 35, colour. Joy, love, emotion state of mind, kind, sort

रंगा 16 pl. of रंग

रंगि " 20 35 see रंग

राग sans. 27 music, melody, tune, a musical mode; Mental affections, love, affection, joy, emotions

रंगी रंगी sans रंग 27 multiform

राहाई sans रच 27 has created

रचना " 27 creation, that which is created

राजा sans 27 king see राजा धरमु

राजि sans राज्य 33 kingdom, sovereignty, suzerainty

राजाई arab रजा 1 27 wishes, behests, divine Will; the glad acceptance of the divine Will.

राजा धरमु sans. धर्म राज 27 god of justice, an epithet of Yama or Pluto

राजन sans. राजा+धर्म 17 like kings

रते sans रक्त 27 red, coloured, dyed in bright hues

sans. रत blessed, delighted with, attached to, engrossed, engaged in, devoted to sans रच made, created

राति sans रात्रि 32 night

राति sans रात्रि 34 pl. of राति sans. रत engrossed with, attached to

रति sans. रक्तु 21 season

रसी " 21 34 pl. seasons

रत्न sans. रत्न 6 27 35 a gem, precious stone, Anything valuable or best of its kind. precious article. A gem obtained from the ocean.

रिधि sans रहिं 29 increase, growth, plenty, success, prosperity

रिति सिद्धि २४ accomplish-
ment and success. Supernatural
powers; success through
supernatural powers *see siddhi*
रूप sans. ३५ ३७ form, shape
beauty, inherent quality.
Endowed with form, shape,
beauty. Of the same shape
or kind.

रूप sans. १६ ३६ *see above*

राम sans root रम् He who
is all pervading e. i. God.
The prophet or avatar Rama
Chandra, son of Dasrath

रीत sans ईर्षा sans सदृशा ?
३२ desire for emulation

रसाले hindi रस+आलय २७
beautiful, piquant

pers. रिसाला bands,
troops, multitudes

रहा sans. रह् = to relinquish,
stay १ to be engaged in; to be
doing

रहे २६ pl. of रहा *see above*

रहे sans completed, finished.
To dwell, to remain,
stay, stop, To escape, To be,
to continue, to exist

राहि pers रह १७ road, way

राहे ३ ११ way, road

रहिआ hindi रहना ५ ३७ dwells,
keeps, exists in

रहण् hindi रहना २७ to stay
in, to remain in, to dwell in

रहिं hindi रहना १७ living
or existing in any place or
position

ल

लै punj. लैणा ३ ५ २६ २५ v. to
take

sans. लय combining,
mixing, dissolving

लोक sans. लोक ८ १८ ३७ earth,
the world of life; universe,
mankind

लई punj. लैणा ६ taken, takes,
by taking, for

लाइ punj. १ १७ २६ to apply.
When used before a noun it
converts it into a verb e. g.
लai tar=to be stringed

लाए sans लय ३० dissolution,
destruction

लेइ punj लैणा ७ takes, receives

लोह sans लोक १९ ३१ *see लोअ*

लाइए punj. लैणा २० taking.
A word denoting action of
any kind when used along
with another verb.

लाइ तार see लाइ १७ to be
stringed

लाइ रहा १ to be engaged in
लाए दी बरण see लाए ३० He
who has a habit of destroying
e. i. Siva; or *la'* *dib.in*=
assembly dissolver

लख लख sans. लक्ष १ १६ २२
३२ a lac (a hundred thousand)

लेखा sans लेख १६ २२ anything
written calculation, arithmetical
account, a balance sheet,
an account. The results of
previous actions.

लेखे sans २९ by the result
of previous actions

लेखि sans २२ of the writing

लेखु ", २१ word, writing,
a written composition

लिखिआ sans. लिख १ १६ २५
written

लिखिए sans २२ २६ you write
or we write

लिखण् sans १२ writing down

लिखि लिखि, २७ written re-
cord

लिखण्हार n. from sans. लेखनी
१२ a writer

लिखनि sans. लिखि २१ written

लखबीस (लख+बीस) ३२ २० lacs

लागे sans लग् १० to be applied,
to start into operation;
to be attached to, to be
inserted in; to be planted or
set; to be added to; to fix

itself into; to be put in order
or arranged; to attach one-
self to; to be or become

लै जाइ ५ to take along
with

लै जाहि २६ to take away
लैहे punj लैण v. taking n.

लिव sans लय १७ २६ immersi-
on of mind; ardent affection
or desire

लिवतार sans लय+तार २ im-
mersed in contemplation or
absorption of mind

व

विश्राइ sans. वयम् ३० given
birth to, engendered, brought
forth, procreated

वेकार sans विकार २५ change
for the worse, degeneration,
disorder, malady. Evil doings,
desire for carnal enjoyments,
dissipations

वेदा sans वेद्धण ६ I have seen

वेदे ३ २७ ३० ३३ ३७ to
see, look, behold, perceive

वसिग्राम sans व्याध्यानं २६

वसाणि ", १९ describes,
relates

वेलणि sans पेक्षण २४ seeing

वसन्तु pers. वक्त २१ time, mo-
ment

विषम sans विषम ३ difficult

विगाह् sans विकृत १६ spoil-
ing, impairment, damage,
injury

विगास sans विकास ३ v. of विगासु
see below

विगासु sans ८ joy, happiness,
pleasure, becoming visible,
manifestation, shining, bloo-
ming

वाचे sans वाच् ३९ speaking,
reciting, explaining, propou-
nding, relating

विवि sans. विच ६ ७ ३४ inside,
amidst, within

विचार sans. विचार: thought, pondering, consideration, investigation, ascertainment, decision, conclusion, proof, deduction, inference

विचार sans. ¹² see विचार

वीचार " ^{12 16} see विचार

वीचार " ^{3 4 25 34 37} see विचार

वीचार " ²⁷ thinks upon, considers, ponders over

वाच sans. वाचन ²⁷ is sounded or played (music)

वाचहि sans. वाचन ²⁹ playing of any musical instrument

विचोऽ sans. वियोग ²⁹ separation, disunion, disjunction, absence, deprivation, dissociation

वाच sans. वच ^{21 22 24 25} great, superior (masc.)

वर्दी sans. ²¹ great (fem.)

वृद्धी old punj. ¹⁶ flowing, moving, in motion

वर्दिमाइ sans वद् greatness, honour, respect, exaltation, splendour, glory

वर्दिमाइ sans. ^{2 3 4 27} pl. of वर्दिमाइ greatnesses etc, praises

विदाण sans विडबन ³⁰ greatness, astonishing thing

विदाण sans वद् prkt वद्दबन sorrow, distressment, bewilderment

pers. वेदाना stranger, alien

विदि sans वष ¹⁸ cut, strike off

विषु sans. विना ^{6 19 21} without, except by

विषासु sans. विनाश ²² destruction, disappearance, annihilation

वात punj. ^{7 22 24} mouth

sans. वात air

hindi वात tidings, report talk

वात पूछना ⁷ to enquire about; to take an interest in; to care for; to succor, to aid

वेद sans विद्, वेद ^{9 17 22 26} the Vedas, lit. books of knowledge. A compilation of spiritual or religious knowledge; scriptures, revealed books.

वेद ²⁷ pl. of वेद

वेदु ³⁸ see वेद

वेद् " ⁵ the same as वेद q.v.

विविदा sans विद्या ³ knowledge, learning, books

वापार sans. व्यापार ²⁶ trade, commerce

वापारीं sans. ²⁶ traders

वेपरवाहु pers. वे+परवाह ³ unconcerned, careless, fearless, intrepid

वार sans वार ^{16 31 34} time (as one time, 2 times etc.) turn (your turn, my turn etc.)

वार punj. ²¹ see above

वीर hindi वीर a brave courageous person

वारिआ punj. वारना ¹⁶ to be sacrifice

वरनी sans. वरण ²¹ to describe

वरभंड sans वर्हण ³⁷ universe

वरभंडा pl. of वरभंड ²⁷ universes

वेल sans. ²¹ time

वेला " ^{4 21} time

विललाहि sans विलाप ²¹ to weep, wail, lament

वावणहारे sans. वावन ²⁷ musicians,

वसै sans. वास ³⁷ dwells (sing.)

वेश sans. वेश or वेष ³⁵ dress, apparel, guise, disguise, vesture

वेतु ²⁸ see above

वेस्तर sans. वैश्वानरः fire

विसरि sans विस्मृ ^{5 6} to forget

वीसरहि " ²³ forgets

वसहि sans. वास ³⁷ dwell (pl.)

वाह sans. वह ²³ river's, flood waters or flood torrents

स

ति sans. सः ^{21 25} that

से " ^{pl. 27} who, those

सु " ^{21 31} that

सो " ^{5 6 27} that, the same, that one, him

सिद्धाण्डा sans सद्गन्ध ²¹ clever, wise

सिद्धाण्डा sans. सद्गन्ध ²¹ clever-nesses

सुशालिहु sans. शाला ¹⁶ prai-commendable, beautiful

सुअसति sans स्वस्ति=be it

so ²¹ a term of benediction, (a brahmin receiving alms

says "swasthi" to his patron), blessing ! hail ! health !

amen ! so be it !

साइ sans सः ¹⁶ that same

सेइ " ²⁷ those-same

सोइ " ^{5 26 27 29 33 37} he, he only, the same, they

सोइ sans सः ^{21 27} that same

सिउ hindi से ^{14 27} with, together with

सके sans. शक् prkt सक्कहि ^{8 25}

can, able to, the power to do

सकहि sans शक् prkt सक्कहि ²⁶

to can, to be able to do

सिल sans विश्वा ^{6 15} teach-

ing, instruction. A learner,

pupil, disciple

सेल Arab. शेल ¹¹ an elder,

chieftain, learned person, teacher

sans. लेल the mytholo-

gical serpent of creation

मुख sans. मुख ² ¹⁶ joy, pleasure, comfort

मुख sans मुख ⁵ *see above*

संग sans संग ²⁰ together with; in the company of
संगल sans संगल ¹³ ²⁸ ²⁹ ³⁹ all, entire, whole, every, each and all

सत्य sans. सत्य ³⁴ ³⁷ the True One, adj. true, real, constant

सच्ची sans ³⁸ fem. adj. of above

सच्चे *see* सच्च की ³¹

सत् ¹ ⁴ ²⁷ ³⁷ adj. and n. true, truth, to be in existence; unchanged, undestroyed, ever stable.

सत्या adj. ⁴ ²⁶ ²⁷ *see* सत्या

सत्यांी adj. fem. ²⁷ ³¹ true, real

सात् adj. ⁴ *see* सत्

सोचि sans. शोच = anxiety) ¹ thought, conception, anxiety sans शोच purity, cleanliness

सोची sans शोच ¹ is thought

सोचे " ¹ by thought sans शोच by cleansing

सत्यारा sans सत्य ¹ one who adopts truth

सत्याग्रा sans. ⁴ ¹⁶ truth apprehending

सच्च की ³¹ the True One's

सच्च लंड sans सत्य + लंड ³⁷ the region of eternal verity or eternal existence

साज sans सूज to prepare, decorate

परसियन साज musical instrument

साजि sans. सूज ³ preparing, producing, fashioning, creating

साजे sans ²¹ prepared, fashioned

संजोग sans संयोग: ¹⁹ ²⁹ union, meeting, intimate union, living together, association

मुख्य sans. मुख्य ⁷ thinking, come to mind

मुणि punj. ⁴ ³² hearing

मुणि " ⁶ heard

मुणिग्रा " ²¹ ²⁵ he listened

मुणिए " ¹¹ by listening. *see note on verses 11 and 12*

मुणिए punj. ⁸ ²⁵ by listening

मुणिनि " ²⁴ listening, hearing

सत् sans सत्य, सत्त्व ²¹ true, real, remaining in the same state always n. existence which transcends the limitations of time and space; eternal verity. Also means correctness, merit, goodness, salvation, faithfulness (conjugal), adj. being, existent actual good, virtuous, noble excellent, best, seven n. that which really is; entity, existence, essence, the self-existent, or the true spirit; reality, truth, fact, Brahma. One of the 3 Gunas, or properties of man and nature; that implying the quality of purity and goodness, or beneficent, tranquil, noble existence.

सति sans सत्त्व ¹ adj *see above*

सती sans. सत् ¹⁷ ²⁷ one leading a pure, blameless life; A faithful wife. One vowed to purity. All seven,

सत् sans. सत् ¹⁰ n. purity of character.

सीतो *see* सीतो सीतो ³⁷

सेती sans. समेत ¹⁴ ²³ together with, along with

सूति sans सूत्र ¹⁶ thread, method, procedure, line of conduct; the thread of life;

law, commandment. A mason's plumb-line

संतोषी sans संतोष ²⁷ *see below* A person contented with his lot.

संतोष ¹⁰ ¹⁶ ²⁸ contentedness with what one has; contentedness with ones portion or lot

सीतो सीता punj. सीता, sans सीताण ³⁷ sewn together. For various other interpretations see *Granth Kosh*

साधि sans सार्थ ¹³ company, society, accompaniment, that which accompanies a thing postpn. and adj. in the company of; along with, together

सद् sans सदा ⁵ ever, always सदा " ² ⁸ ¹¹ ¹⁶ ²¹ ²⁷ ever, always

साद् sans. स्वाद ²⁹ taste, relish, flavour, enjoyment, pleasure

साधु sans. साधु ²⁷ A sadhu, one who has conquered the distractions of the flesh and who dwells in divine contemplation.

सिद्ध sans सिद्ध ⁸ ²⁶ ²⁷ ³⁵ an adept, a master of Yoga (Yoga=the science of the mystic faculties of the body) *see also Jag*

सिद्धा pl. of सिद्ध ³⁶ *see above*

सिद्ध sans सिद्धि ²⁹ accomplishment, consummation. The acquirement of supernatural powers by magical means or exercises. The supernatural faculties so acquired (Eight of them are enumerated: animan, mahiman, laghiman, gariman, prapti, prakramya, isitva, vasitva (becoming larger, smaller, or invisible; aquisition, power; subjugat-

ion to one's will; increasing weight, decreasing weight
सृष्टि sans सृ॑-ष्टि^{२१} १३ ३६ knowledge, awareness, perception, intuition or direct knowledge; consciousness, thought, memory, sensation

साक्षात् sans शोश्नें^{१५} to improve, to better, to redeem

sans. स॑+आवार् with support
सुनिप्रात् punj.^{३८} a goldsmith
सम्बन्ध sans. संबन्ध^{१४} connection, kinship, relation, relationship, joining together, union, association, the having relation or connection with anyone or anything.

सिफति Arab. سیفوت^{२५} description, qualification, a quality, attribute, property mode, manner.

सफती pl. of सिफति^{२४} see above

सब्द sans. شब्द^{३८} sound, uttered words, words, inspired words

साबून arab. ساکون^{२०} soap

सभ sans सब^{२९} all

सभी „^{२१} all

सभु „^{२ ४ ७ २१} all, every, one in all

सर्वं sans. سرے^१ cause of itself; self-sourced

सभ कोइं hindi & punj. ७ every one

सभाना punj. ५ ६ १६ all of them; of all

समाह sans. سماہیت^५ pervading, contained in

सिम्बूत sans^९ religious books of the Hindus, of which there are २७ in number, e. g. Manu, Yagyavalkya etc

समुद्र sans سمندر^{२३} in sea ocean

समुद्र sans^{२३} sea, ocean

समाधि sans^{२७} profound meditation, silent devotion, abstracted or absorbed state; an exercise of austerity among yogis whereby they are supposed to acquire the power of suspending at pleasure the connection between soul and body.

सुमार pers. سُمَار^{१६} counting, reckoning, computing, numbering, estimating

समाले sans سے^{२८} to look after, to care for, to protect
सरा sans. سर^{११} all, total
sans. سر pl. lakes, tanks

arab. شرہ wish, desire
pers. سر head top, origin, beginning

sans سرکہ. سُرہ wine, fermented liquor

sans شرکہ earthen cover or lid

pers سرہ house, inn
arab. سیر^१ secret, mystery

سار sans سار^{१७} iron. Essence, essential thing

سار^{३७} see above

سیر sans شیر^{१८ १९} head, forehead

sans سُر created world (e. g. جیتن سیر ساری تین فُنی گاہی)

سُرہ sans سُر^{३६} pl. see below

سُری sans سُر^{८ २६} gods. A scholar, an exalted person; the sun, a rishi. see also سُری نر

سُر sans سُر sun
sans سُر^{१७ ३५} ३७ warrior

سُرہ sans سُر pl.^{२९} heroes, warriors

سُرہ pers. سُر^{३३} noises, clamour, tumult

سُرگا sans سُرگ^{२७} heaven
سِرجنہا ر sans. سُرج+punj

ہار^{३१} creator

سِرگی sans سُرگی^{६ २१} creation, created world, the world, nature

سُرگی sans سُرگی sans سُرگی^{१३} २३ ३३ ३५ ३६ remembrance, memory, thinking (of or upon), thought, consideration, consciousness, intelligence, attention, state of mind

سُرگی^{३५} see below

سُرگی سے کہ^{३५} attendant spirit (e. i. one ministering to the consciousness.)

سُر نر sans. سُر+نر^{२६} gods and men, gods among men, e. i. brahmins

سُر کہ sans سُر^{२७} all, every one

سُر کہ sans سُر^{३६} a blessing, happiness, delight, joy, inaffable bliss, ecstasy

sans. سُرہ labour, hard work

pers. سُر کہ modesty, shame

سُر کہ persian سُر کہ^{२८} modesty, shame. see also above
سُلکتان arabic^{२३} king, emperor

سُلماں مانی arab^{१६} indestructibility, safety, security, peace, tranquility, health, good condition, well being, the being alive and in health, the state of being alive

سُلکاہ arab سُلکاہ^{१९ २५} in old Punjabi means reciting the glories or praises; extolling

سُلکاہ^{२३} see above

سُلکاہی^{२१ २३} to praise, eulogise

سُلکاہی arab^९ to utter praises

सेव sans सेवा 26 service, tending, homage, worship.

sans. स्वेतांबर the Jains
सेविया sans सेवा 5 served, worshipped, ministered to
सेवक sans. सेवकः 35 server, servant, attendant *sing & pl.*
सेवारे hindi सेवरना 27 adored, decorated

सातात sans शास्त्र 9 religious books, books of philosophy

साताति sans *see above*

संसार sans. 34 the world, universe, mankind mundane existence, worldly interests or concerns. Transmigration

संसारी sans संसारः 30 maker of the world; artificer of the world; *adj.* worldly, mundane

संसार sans संसार 33 *see संसार*

साहं 23 merchant, prince, king

साहा 27 of kings. *pl.* of साह

सहज sans सहज spontaneous, natural condition or state, unforced

सहजि sans 10 *see above*

सुहृत्य sans सु+भ्रात 21 awa-
reness, understanding, anima-
tion

sans सुहृत्य prkt सुहृय beauty

arab. سُوْهَرَانَ pure, prai-
seworthy

सोहनि prkt. सुहृय 27 34 to appear beautiful, adorned, lovely, replendent

सोहिबु arab. ساھِب 4 21 24 27 lord, master, e. i. God, Posse-
ssor, owner, great man

सहस sans सहस 1 22 thousand
सोहि prkt सुहृय 16 to shine, to be beautiful or adorned; to appear to advantage; to adorn
सोहे prkt. 21 to look well

ह

ही emphatic adverbial affix indicating the sense of:- just, exactly, indeed, truly, only, solely, altogether. Also carries the sense of own, self, imidiatly, on the instant of

है hindi 1 27 is

होआ punj. 21 *sing.* become

होइ punj. 5 7 12 16 21 22 25 26 30 32 34 is

होए punj. 16 *pl.* became

होइए punj. 1 to be

हउ sans अहं 5 1

हउमे „ 2 self-conceit, arrogance, self-illusion

हुकमि arab हुकम 1 2 3 command, divine will or the necessity of divine nature

हुकमी arab 2 3 20 by reason of हुकम; by command; constrained

„ one who commands e. i. God

हुकमे arab 2 with हुकम; along with हुकम

हुकमु arab 2 27 37 *see हुकमि*

हृतिया sans हत 18 killing

हृय sans हस्त 20 hand, in hand, or in one's grasp, reach

हृषि sans 33 hand, grasp reach

हाय sans 11 *see हृय*

हृषियां punj (lit employed by the hands) 38 tools

हृष्टरि arab हस्तर 3 39 presence, attendance, royal presence, presence chamber, hall of audience. In the presence of

हावरहृष्टरि arab. हावरा-हस्तर 3 present and seeing; ever present, manifestly present

होर sans अपर prkt अवर 7 something else, over and above; another, even more, other

होरि sans अपर 26 27 *see above*

होह „ 16 25 37 *see होर*

हराम arab. हम 18 forbidden, unlawful, illegitimate

हराम खोर pers. 18 one who lives on the wages of iniquity; a venal corrupt fellow

होवै punj. 3 11 14 21 24 30 short for हो जावे to become, to be, is, to be able to

होवई punj. 2 to become

होवनि „ 2 becomes, that which must transpire or happen; to be of necessity; is •

होवनी punj. 23 can be, to be

होवहि „ 32 becomes

होसी „ 1 27 will be,

होहि „ a short form of होवहि or होवई 1 32 be, exist, become

APPENDICES

I. The Pattern of Life

Life on earth is subject to certain conditions and conforms to certain specific laws. Scientists have given much attention to elucidating the composition and properties of matter, and of such physical manifestations as heat, light, electricity, magnetism, kinetics (movement), etc.; on the laws governing gravity and attraction etc between bodies in space, and in the manner in which the heavenly bodies maintain their position and go through their separate movements. They have probed deep into the mystery of the formation and essential composition of matter and the forces, and of space and time. In short they have searched far and wide for the secrets of the vast panorama of creation, such as can be seen or otherwise appreciated by our physical senses.

Other savants have studied the behaviour of living and growing things. They have thoroughly analysed the manner of the biological functioning of the vast variety of living beings: of the plants, insects and other lowly life forms; of the birds, fishes, the mammals. And also on the manner of the evolution of life on this earth; the essential unity in all the bewildering variety—how they have all taken their rise from a common source.

All these things our scientists have profoundly studied, and a good many of the secrets of the laws of matter, the forces and life have been unfolded, so that the world around us is no longer a closed book for us, but has acquired a meaning and an understandable order.

But one great branch of knowledge still remains dark mostly as a completely closed book, and therefore as is but natural all sorts of weird grotesque notions afflict our minds regarding these things, instead of some kind of ordered knowledge, which could adduce some understandable order in a maze of learned ignorance and scientific or unscientific superstition. I am referring to the pattern of reciprocal life as lived on this earth and also on the nature and manner of transference of thought—the nearest and most intimate things that concern us, yet of which we are almost entirely ignorant.

Here and there an inspired seer has come, and with his inwardly seeing eye has discerned the underlying order in the seeming chaos. A Buddha, a Christ, a Shakespeare have seen and understood, and above all Nanak, the divine bard. (Most of that which here follows is fruit of the ideas he has given as seed.)

The all-comprehending vision of these seers, have discerned the order and pattern, and they have all given to us of their inspired vision. It but now remains for plodding scientists to analyse these visions into their component parts—to dissect, analyse, tabulate and then bring together again the results of such investigations. The time has now arrived for scientists to take up this

subject in earnest. It is of vital concern to us all. We have been ushered into a scientific age—an age of exact knowledge—and it would never do to have such an important branch of knowledge in almost complete darkness, while light has begun to dawn over all else. The potential dangers of such a condition are grave. The reciprocal behaviour of human beings must re-orientate itself in order to keep abreast with the advance in physical knowledge, otherwise the passions, emotions and superstitions of the dark ages, invested with the tremendous power given into our hands by the advance of scientific knowledge will certainly lead to disastrous results. This is the real reason for the present work.

I believe this is the first attempt at a scientific study of the pattern of life. As a first attempt it is bound to be full of flaws. Many other scientists will also have to tackle the task, and God willing the dis-balance arising out of the advance in knowledge of the physical forces and the ignorance of spiritual values will be restored and humanity can at last advance towards real progress and a new and better era can be ushered in.

The varieus sets of conditions amidst which life functions.

There appear to be a number of conditions amidst which life formed on this earth function—act, and interact with each other, and amidst which their evolution has taken place. The physical conditions are the temperature range, the composition of the atmosphere and earth. In short, the “wind, water, fire; the mighty earth mother; the day and the night, in the lap of which sports this world of life.” The forms of life that have been evolved here are a direct result of the environmental factors here obtaining. In a different set of given conditions, naturally, different sets of life forms would have been evolved. For example, life forms on the planet Mars must be quite different from those here on this earth. But in the case of Mars as compared to this earth of ours, there is considerable similarity of conditions. We are apt to fall into the error of imagining that in conditions totally different from ours, life forms cannot evolve. They certainly can, and assuredly are evolved in infinite variety. As Nanak says: “Worlds countless are there, countless the forms of life”. For example, life as evolved on the sun would be so vastly different from life as we conceive it, that every scientist to a man would emphatically deny such a possibility. And yet I am convinced that life has been evolved even there—evolved according to the conditions appertaining there; possibly even possessing some sort of corporate body, perhaps even of definite chemical composition, for which we would have to conceive some sort of high temperature organic chemistry of which we have no proper idea yet. Doubtless there are also some sort of unimaginable life forms in the fiery interior of the earth.*

* In this connection it is interesting to observe that a new chemistry involving silicon compounds or ‘Silicones’ is being developed. It has been found that silicon atoms can replace carbon atoms in certain compounds and thus give rise to many interesting and useful new compounds. One striking feature of these being that unlike carbon compounds they can stand comparatively high temperatures without disintegrating, while in other respects resembling them. May we not therefore speculate that in planets too hot for carbon organic compounds produced by living organisms to be evolved, silicon compounds could have taken their place, and life forms functioning at temperatures neighbouring 500°C could have had their evolution?

All this however is mere speculation, and does not directly concern us. We are at present concerned with a consideration of various conditions appertaining on this earth. The physical conditions as we have seen, have been examined in considerable detail by scientists. We have now to examine the mental and spiritual conditions amidst which we play our earthly parts. At the same time we must constantly keep in mind in all these considerations the important part played by the physical conditions, and for which constant allowance will have to be made.

For convenience of understanding, we may divide these conditions into various divisions, although exactly they are not so divisible, being largely different aspects of one another. However I am subjecting them to a sort of arbitrary division and tabulation. I might state these factors and conditions as follows:—

Mental and spiritual conditions

1. Environmental, which include
 - (a) Thought patterns and collective volition
 - (b) Force of habit
2. Necessary consequences of reciprocal life and actions.
3. The factor of knowledge or reason.
4. The factor of ecstasy or beauty.
5. The factor of compassion.
6. The factor of grace.
7. The principle of multiple causation and multiple existence.
8. Foreign influence.

In order not to lose sight of the physical factors appertaining on this earth which govern the formation and character of life forms, and in order to unify and collect them together; before taking up the consideration of mental and spiritual factors I shall first very briefly examine the functioning of these physical factors. They may be stated as follows:—

Material and physical conditions

1. The physical condition of the body.
2. Food: the influence of food and other things imbibed.
3. Climatic and geographic conditions.
4. The effect of heridity.
5. The stage of physical development.

The physical factors conditioning life

1. The physical condition of the body.

This includes the manner of the functioning of the individual corporate body as a whole and of its component parts and organs taken separately. The working of a body is vastly different in perfect health from that in illness, or when any particular organ or part is affected prejudicially. For example

scientists have amply demonstrated how profoundly the activities of certain glands affect the character of a person. Indeed so impressed have they been by their findings that they are apt to imagine that herein they have discovered the ultimate secret of any persons character and volition. This is certainly a most enthrallingly interesting subject and I wish I could treat it in some detail, but I am afraid I am not competent enough to do so. I would therefore refer the serious reader to the many excellent books on the subject written by the proper authorities. (I regret I have myself not read any).

Surgeons and medical men have also found how profoundly certain injuries, particularly those to the skull can affect a persons character. As almost every well informed person knows, various locations and parts of the brain control different faculties, and also the functioning of the various organs, and above all the processes of reasoning and thinking. A deep injury to the skull would consequently affect the particular part of the body which involves that part of the brain which controls it. Often as the result of a concussion to the brain, injurious pressure is exerted on some part of the brain, with the result of profoundly altering the persons character, usually for the worse. Such character transformations are rarely attributed to their true cause, but when the cause can be correctly ascertained and a skilful surgeon removes the irritating pressure by an operation, the persons original character can be almost miraculously restored.

2. The action of food and drugs.

Medical investigators and dieticians have studied the effect of different foods on individuals and on the national character of a people, and have come to the conclusion that the kind of diet consumed by a people has a great deal to do with their national character and physical characteristics. For example the difference between the characteristics of the stalwart Punjabi and the effete and debilitated Behari is directly attributable to the difference in their staple diets; the wheat and gram etc. of the Punjabi and the wretched diet of sweet potato and inferior grain of the Behari, coupled with the contaminated water they have to drink.

Dieticians have studied experimentally the effects of feeding of different foods on small animals such as mice and rats, and have demonstrated how profound a bearing diet can have on character and physical characteristics.

Water too is very important in its bearing on the health and character. Water we all know is a most variable substance, and seemingly trivial amounts of various elements such as calcium, sodium, magnesium, potassium, sulphur, iodine, iron and in lesser degree all the other terrestrial elements and radioactive substances, can have a definite effect on the characteristics of those who continually use particular kinds of water which contain different proportions of these various elements. Probably much research is required to find out to what actual extent is the effect of using various kinds of waters.

Drugs can also greatly effect a persons character. We all know what havoc can be done to a persons character by addiction to certain drugs, such

as opium and its various derivatives; cocaine, heroin, bhang in its various forms of ganja, charas, hashish, marijuana etc. and also by such intoxicants as alcohol, tobacco etc. We all know how much human misery and degradation can be attributed to the use of these drugs and intoxicants, forming seemingly as they do the most important contributory cause to unpleasant aspects of human life.

2. *The effect of climatic and geographic conditions*

This is another factor which contributes largely towards the formation of national characteristics. The differences in such people as the esquimo of the arctic north as compared to the inhabitants of equatorial Africa; the desert Arab and the South Sea Islander; The Pathan tribesman as compared to the Bengali; The Punjabi and the Madrasi; the Tibetan, and the Gangatic plains-man living only a few hundred miles south—all are directly attributable to the effect of climatic and other geographic conditions of terrain, elevation, proximity to the sea or distance from it, etc.

When for example an Englishman goes and settles say in Australia or Canada or South Africa or India, he acquires in time the basic characteristics of those countries, so that an observant eye can easily discern by the general bearing, intonation, facial expression etc, which country he has made his home. In the case of an Englishman living in the home country, an expert can easily discern, which part of the country or particular city he hails from. Geographic and climatic conditions have much to do in this, although there are also other factors to be taken into consideration, which I shall discuss later on.

4. *The effect of heridity and race.*

This too is a very important factor in the make up of character. We all know that other conditions given, good seeds produce good crops. For example, good strain of wheat seed as compared to a poor strain, even if both kinds of seed are otherwise in perfectly sound condition, and other conditions give the same in both cases, the superior variety would yield more than twice the crop than the inferior one. We know that the quality of flour produced from different kinds of wheat can be vastly different too.

So too with all other life forms. The seed or transmitted hereditary characteristics play a most important part in the shaping of an individual or race. The poet Rabindra Nath Tagore has a revealing study of this factor in his novel "Gora", wherein an English child, brought up to all intents as a pure born, high caste brahmin, asserts unmistakably, although the true cause quite unknown to himself or to his companions, his racial individuality. There can be no gainsaying the effects of heridity or transmitted characteristics. The basic physical make-up of an individual or people is entirely due to it. To take an example; a cow can never acquire the faculties of a human being, however much you may try to train it, and so too if you were to take an Australian aboriginal from infancy and removing it from its original surroundings, try to bring it up among higher developed children and give it all the

benefits of the finest educational training and upbringing, yet it will be found that there is a definite stage beyond which its intelligence and mental faculties cannot be developed. It would seem as if its mental development ceases after a certain stage, even though in early childhood it might be as normally intelligent as the other children among whom it were brought up.

Some people have an inherited aptitude for certain skills. For example the Sikh tarkhans (carpenters) who form a definite caste, native in the eastern and central districts of the Punjab, possess remarkable inherited manual dexterity coupled with ingenuity of mind. It comes quite natural to them to acquire manual skills and to find ways for doing and fabricating things. In both these faculties the average Jat or Khatri Sikhs, of the same districts, may be far inferior to them, although in respect of other faculties, they may far surpass.

Sudents of genetics are well aware that deceased mental conditions such as the many forms of madness, mental deficiencies or criminal tendencies are usually hereditarily transmitted and often run together. For example, in a defective family, one brother or sister may be a lunatic, another a chronic drunkard, another a thief. Although certain individuals born from defective families, may to all intents seem perfectly normal, yet there is always the unpleasant lurking possibility that one or other of his or her progeny may turn out defective.

5. The stage of development.

Every living being on this earth is also subject to definite stages of development, from its germ cell to its condition at maturity. The character of any individual is therefore also largely dependent on the stage of development it has reached. Certain faculties come only into fruition at particular stages of development. For example a mango seed is recognizably different from the plant it will become, and the young mango plant is also different from the mature tree, inasmuch as it cannot bear flowers and fruit. So also an insect may go through definite and sharply differentiated stages of development. First as an egg, then the developing embryo, then as a larva—its creeping crawling stage. In this stage it is often extremely active and quite mature looking, and except to the initiated unrecognizably different from the butterfly or beetle or other insect it will eventually be transformed into, after it has remained for a certain period dormant and lifeless-seeming within a cocoon, while subtle transformation is taking place in its organism. It is almost as if it were reborn after death in a different body while utilizing the physical material of its previous body.

Thus too it is with all other living beings, although the transformations as a result of different stages of development are not as dramatic as in the case of insects, yet they are no less real and distinct. For example the human new born infant has scarcely any of faculties possessed by the fully developed adult, except the basic faculties of seeing, hearing, touch and sensations. And yet

all the complete faculties of its adult development are contained within it, only lying dormant for the time being, which will be unfolded later on, according to its age and the stage of development it attains. It is interesting to watch the slow and beautiful unfolding of the faculties in the human infant, affording as it does such a rich opportunity for moulding of character as one may desire to do.

We may consider a small child very intelligent for the things it may say or do, but were an older child or still more an adult to say and do the identical things, it would at once be considered to be an imbecile or idiot. From which may we not infer that imbeciles or idiots are simply individuals in whom certain of their normal faculties are in an arrested state of development? The greatest man ever born, while an infant, could never have been other than an infant, and all the amazing faculties which he came to possess later on, only came to him in the course of his physical development and maturity.

From the foregoing may be perceived the importance of the condition and state of the physical body in its influence on the make up of character, and I may have to refer to it again and again in the course of this work.

Mental and Spiritual conditions.

I shall now take up the consideration of different mental and spiritual environmental factors and the manner in which they too play their part in governing the life and character of human beings.

Environmental factors.

As we may be aware every person is a creature of his environment. His character takes shape according to the environment he is placed in. His way of thinking and acting is largely moulded in accordance to the prevailing pattern of that of the companions he is surrounded by. It is a common truism, that man is known by the company he keeps. A man's character is moulded by his surroundings—mental and spiritual,—even more than by his physical surroundings. We all know how profoundly a person's future character can be influenced by the mode of his upbringing, early companions and schooling. But also all through a person's life his thoughts and actions are likewise moulded more or less on the general pattern of that of his companions. In moments of general uprising of people's feelings and passions, he too is more or less effected in the same way. When many people are effected with laughter, he will laugh or feel like laughing. When many people are cheerful and happy, so is he. When they are despondent or sad, neither can he escape the general contagion. When they begin to admire a person or thing, so will he. So universal and powerful is the effect of the environmental factor that few people can strike appreciable headway against it.

We may now examine these manifestations more in detail. They may be divided into two categories: (a) thought pattern and collective volition, or the manner in which a person is effected from day to day by his surroundings, and (b) force of habit: the effect of the engrained character of a person, which he

has acquired as a result of upbringing and training, in other words the environmental thought pattern and volitions received in an impressionable plastic stage of mind, and which consequently have as it were been moulded into his character.

(a) *Thought patterns and collective volition.*

To illustrate the working of collective volition, let us take the example of the locusts, which are nothing else than the ordinary desert grasshoppers banded together or as it is termed, in their gregarious state. In its ordinary state this insect is a meek and innocent creature, but periodically conditions occur, which make it possible for them to multiply enormously. Then they suddenly seem to take on a new and terrible character. Like a rapacious and all consuming army, restless in their collective power, they start their march. I once had an opportunity of watching an inroad of these creatures, while in their hopper stage, that is, the immature stage when the locust is not yet able to fly, but has to move along the ground. It was an experience never to be forgotten. The way in which they marched in unison was astonishing, so close packed together were they that they appeared like a moving carpet. Simultaneously, the vast horde would change their direction; it appeared as they were functioning not as many creatures, but as a single being, although divided into separate forms. They invaded your houses en-masse, and woe if your doors and windows were not tight fitting—they simply filled the rooms. They climbed the walls, entered your courtyards and filled them too. They climbed the trees and swiftly and efficiently stripped them bare. They were so many of them that they appeared to have replaced the leaves which they had completely devoured. They ate enormously and also made dung in enormous quantities as was but natural. I am informed that in their gregarious state these locusts eat many times as much as in their isolated state.

Another illustration of collective volition can be found in the phenomenon of the seasonal migration of birds. Many birds do not remain in the same place all the year round; but migrate to warmer regions, hundreds or even more than a thousand miles south, when it becomes too cold for them in one place. For example the wild duck 'murgabis' as they are called in India, are originally denizens of the marshlands and lakelands of Siberia, from where they fly over to India and other countries at the onset of the long terrible winters there. So also, many of the song birds come to Northern India at the onset of spring, but go south, when it starts getting chilly here. The migratory birds of England and the rest of Europe, go to Africa in the winter, returning again in the spring.

These birds have no apparent means of communication, yet at a given time they are all seized by an urge to leave their present home and fly away to another home, which seems to be calling a thousand miles or more away. These birds do not possess a memory of events, only a memory of feelings. Yet all of them are collectively actuated by a single thought that they must fly away, and all over a country they act together on this impulse.

A writer whose name I have forgotten, writing about the early years of the Soviet Experiment in Russia in his book "Assignment in Utopia" has made these observations:—

"Is it a curious intuition or telepathic flash that moves millions of simple people continents apart to some common action, though they have no leadership, no contacts, no press? Again and again, I have seen them act—or rather react—with amazing unanimity. Thus it was in the previous winter, when peasants separated by a thousand miles, met forcible collectivization in exactly the same way, by slaughtering their cows, as consistently as if they had conspired in advance. But the hoarding of coins, less important in itself, was the clearest indication of this almost psychic mass consciousness."

I myself have witnessed a remarkable instance of the working of this collective action and thought. It was during the hectic days immediately preceding and following partition in this country. The whole country was in the grip of an epidemic of frenzied communal hatred, instinctive with murder. Just like a swarm of locust these people behaved—all actuated by the all-important seeming necessity of killing the muslims and looting their property. Wherever you went, it was the same. The whole tenor of thought and speech seemed to be confined to the commission of violence on the muslims. And all this was strangely confused with the unreasoning fear that if they did not do so, the muslims would exterminate them. The same or worse was happening across the border in Pakistan. The whole current of thought was something entirely palpable and ponderable. Those who could not themselves move with the flood, could yet sense the violence of the current, and for them it was a most distressing and depressing experience. Mahatma Gandhi cried himself hoarse pleading for a return to sanity, but few minded him. He then had recourse to his favourite expedient of expiating, a-la.Christ, for the sins of his fellow men, in Gandhi's case by fasting, but to no avail. People jeered at him. Gandhiji felt that the edifice he had so painfully and laboriously erected was tumbling down in hedious disorder and ruin. Life became oppressive to him and he wished to die rather than witness the entire ruin of his cherished plans. He got his wish. Another fervid soul became the instrument, and firing a couple of shots into the willing body of the despairing saint, made him into a martyr. But the most remarkable part of the whole affair was witnessed now. Overnight there was a complete reversion of feelings. The erstwhile madness gave way to sharp remorse and a return to sanity. People realized aghast what they had been doing. The fever of unreasoning hatred and fear passed in the great sadness of the martyrdom. It was as if a veritable miracle had come to pass in this age of disbelief. The nation was saved in the nick of time.

The foregoing is no doubt an extreme example of mass thinking and acting, and we may for convenience call this sort of phenomenon a mass psychic upheaval. But generally although not so noticeable, mass thinking and acting is one of the most important aspects of human life. All people are more or less apt to think and act according to the prevailing thought and action pattern, even though subsequent events might prove such a thought pattern to be a fallacious one. I well remember during the last world war, during the dark years 1941-42, every person seemed to be convinced that Britain and her allies were inevitably going to be defeated in the great struggle. Of all the persons with

whom I had happened to discuss the matter, not more than two were of an opposite belief. So convinced was the great and wise Mahatma Gandhi of the inevitability of Britain's defeat, that he refused to accept a "post-dated cheque of a bankrupt bank", as he picturesquely termed Britain's offer of full dominion status after the war, and spurning the offer, tried his hand at a little discreet wooing of the favours of all-conquering Japan. A most wise, profound and high souled person to whom I expressed my conviction that Britain would after all win through, was amazed at my want of perspicuity. Calling another wise and profound person to him, he remarked "look, this fellow thinks that Britain will win this war!", and then they both started proving to me very lucidly how untenable such a belief was. And yet, as subsequent events proved, all the prophets of Britain's downfall were mistaken in their conjectures.

Is it also not remarkable, how fashions in clothes, of a time that has passed, even of only a few years back, appear so absurd and wanting in grace? while in their own day they might have been "Oh so smart and chic" and "all the rage" etc? When we see today, examples of the most fashionable and up-to-date apparel of say 30-40 years ago, we cannot refrain a superior snigger. The reason why such apparel were esteemed in their own time but not now is, that their appreciation was due to a prevailing current of thought, and when cut off from that particular current, we are able to view them objectively, and as is usual in the way of ephemeral fashions, their want of true grace becomes apparent. The reason why we find the apparel of ancient Greece still beautiful, is that they possess an intrinsic merit and beauty in themselves, which do not need the aid of a sort of mass hypnotism to make them appear beautiful.

Different nations have acquired different generic characteristics which may be termed their national character. This national character which I have referred to previously under the heading of geographic conditions is really more due to the evolved thought pattern of a nation, country or locality than as the result of geographical conditions. As we have seen already the effect of this national character is so significant that it stamps the features in a distinctive manner. Other people who go and stay with them for some time, especially during the formative period of their lives, like students who go for study, acquire this stamp likewise and retain it for the rest of their lives. For example, an Indian educated in England can in many cases immediately be distinguished from an American educated, from the distinctive facial expression that he has acquired.

A people's national character is of an abiding nature but its development and evolution can also be more or less clearly traced, and the part played by individual personalities in shaping such national character is also more or less clearly indicated. For example the national character of the people of the U.S.A. can be ascribed back to the sturdy, sober, industrious Pilgrim Fathers, the fiercely freedom loving Red Indians, the variety and richness of nature's gifts bestowed on that country, the personalities of Washington, Lincoln, Whittier and a host of other devoted toilers who gave of their souls in the service of their beloved land and fellow beings.

Even more than America, Britain has developed a great national character. It is remarkable to an objective observer, the manner in which these people are imbued with an innate patriotism. There seems to be hardly any Englishman who will fail his country in the hour of her need. An Englishman goes where he may, yet his devotions remain tied up with his home country. For example, no Englishman has ever carved out a separate kingdom for himself in another country, except the lone exception of the first English Raja of Sarawak, and this too was the result of a pure fluke. All the ultimate endeavour of an Englishman abroad is to further the honour and glory of his mother country. Personal advantage and personal glory only come afterwards. Rare is the Englishman who would betray his country for any consideration. How different it is from the national character here in India, where considerations of personal advantage always come first. Consideration of the advantage of his country if it ever arises, is very secondary except in rare cases. Perhaps almost quite as rare as there are potential traitors in England. Self advantage here is the prime consideration. Witness the amazing spectacle of so many of our erstwhile patriots of liberation now working feverishly to secure money and advantages for themselves by fair means or foul—mostly by foul means. With the example of the highest placed before them, is it any wonder that the rank and file do likewise. Everyone seeming intent only on doing good to himself. The result of all this self advantaging is conceivable and apparent. Although untold wealth is being spent on works intended for public benefit, and we hear any amount of great and inspiring talk of what wonderful things are going to be done, the allround selfishness and self-seeking makes it impossible for these great expectations to fructify. The nation's net economic condition seems to be daily growing from bad to worse. In spite of the tremendous talk, spendings and seeming activity of the grow-more-food campaign for example, more and more food has every year to be imported from abroad. The all prevailing selfishness is the real culprit. From the lowly agriculturist to the highest placed administrator, with a very few honourable exceptions, all are subject to its fell sway.

Is it therefore to be wondered at, that we have almost consistently been the slaves of some foreigner or other, and unless we can alter our national character for the better we are bound very soon to revert to slavery again? No one has been able to enslave the people of England for the last 800 years and more, though so many have tried their utmost—Hitler the last of them all. Even those of their own sovereigns, who tried to enslave their people to their will, have had to face defeat—the national character or as I would term it the general pattern of thought would not tolerate such.

It is not my intention to decry my own people and praise the Englishmen or Americans, nor do I wish to imply that the Englishman or American is a fine fellow, while the Indian is a rotten one. I just want to emphasise the natural results of prevalent thought patterns. The general thought patterns can be altered but not easily. In fact the thought patterns are always in the process of change, as we can easily observe from the changes in fashion from year to year. But tremendous amount of endeavour and self-sacrifice has to be put in

to effect any considerable change in a nation's prevailing thought pattern for the better.

The more observation and thought we bestow on the matter the more astonishing do we find the extent to which people are subject to their mental environment, or thought patterns as I have been terming it. Even the greatest and noblest of men are subject to this subservience. Witness the behaviour of David the Hebrew king and prophet. He was undeniably one of the finest, noblest and most gifted of men. Yet he too was guilty of most unjustifiably cruel and reprehensible actions. Witness his wanton massacre of an inoffending people in Samuel 27, and his forcibly taking another man's wife and having her husband slain, just because he was king who had power to do and get what he wanted. He desired the woman and did not wish to be reminded by sight of her husband that she formerly had belonged to another man. But essentially David was not to blame for these doings which revolt our feelings. He lived in an age when such things were the normality. Every one did likewise. The whole world in those days did and thought in much the same manner, and considered such perfectly justifiable and good. The law of the jungle was the law of man. He who had the power used it ruthlessly for his own advantage. A conquering people savagely plundered the vanquished, burnt their towns, carried their able bodied men into slavery, appropriated their young women and killed as many of the rest as they could or felt inclined to. Everywhere it was considered that this was the proper and meritorious thing to do. Such was the prevailing thought pattern of those days. Very few people realise to what extent the reclamation from the law of the jungle has been the work of two men—Gautama Buddha and Jesus Christ. Prior to them, humanity, benevolence, mercy and humility were unknown virtues, which nobody knew of, much less practiced. These two persons were responsible for changing the thought pattern of the world in these respects. They first ushered in the new thought pattern and mankind slowly came to realise that such was a better and more satisfactory way than the law of the jungle. Of course, there have been rever-
sions to cruelty and jungle law in all subsequent history even to this day. But the idea and ideal is there always, which in the darkest days keeps shedding its radiance, sometime no doubt dim and flickering, but never snuffed out entirely. We can always find the glimmering light to which to return to or come to.

Thus too, all other changes in thought patterns are due to the labours and strivings of their originators. Always it is a hard task to alter the existing thought pattern. For is it not the whole structure of thought which has to be modified to fit in the new thought pattern? Ali along the inertia of the existing thought patterns grimly resists any new intrusion. Subsequently, we may be surprised why people did not at once accept such self-evident and reasonable ideas. But it never has been so. The more worthwhile and ennobling the change the more difficult of ushering it in, has it always been. Such is the law of life. All the pioneers of thought, have had a hard struggle to get their new conceptions accepted. And curiously but also significantly, the greatest resistance comes from the quarters which have made a sort of speciality of the

subject matter of the innovation. Darwin's theory of evolution of species was hotly denounced and vehemently resisted by all the eminent naturalists of the day. Today we laugh at the stupidity and want of perspicuity of all those experts. But they were not stupid or dull. They were just creatures of their time and subject to the prevailing thought patterns of their circle. The new thought pattern threatened to destroy the whole comfortable thought pattern they had lived with all their lives. It was an invading, alien thought, hence it was to be resisted with all the force at their command. The bitter feelings that were aroused and the regular intellectual warfare that ensued, before the new conception finally won through, are a matter of history. To me it is astonishing that the greatest, wisest and most clear-sighted Englishman of his age, and perhaps the second greatest Englishman of all history—Thomas Carlyle, was a fervid denouncer of the new conception of evolution. From which fact I draw a conclusion: That we are not to accept unquestionably all that a great man has said, be he the greatest man who ever trod earth, and however much we may revere him and acknowledge truth of what he said. No one is infallible. To some extent at least every person born in this world, may he even be the greatest of the prophets, is subject to, and influenced by the existing thought patterns. This reservation need not in any way lessen our reverence and admiration for the objects of our greatest veneration, nor need it make us feel superior to them, inasmuch as we consider something which they have said, is not entirely correct. It is a foolish person, who finding a slight flaw in the object of his veneration, feels that his whole world is crashing down upon his head, and in despairing and destructive rage turns upon his erstwhile idol, and from an idolaterous person becomes an atheist, or takes on some other idolatry which he blindly embraces because it has not the particular flaws which he discovered in his former idol. We should reverantly accept wherever we find truth and beauty, and make allowance for or ignore the flaws which often accompany such truth and beauty.

To trace back the important phases in the evolution of thought to their original initiators would be worthwhile and highly instructive, but quite beyond the scope of the present work. I believe, although I have not seen it, that Will Durant has done something of the sort in his monumental work "The History of Philosophy". What I want to stress is that every important thought has had its specific initiator, and that the bringing forth of any new thought has been travail which may be compared to the throes of a woman giving birth to a child. Every thought is therefore in a way an act of creation, which subsequently goes in to mingle with the existing thought ocean to form an indissoluble part and parcel of it.

Mass Psychic upheaval

The flaming up of murderous communal feelings and of its reaction which occurred in India in 1947, and which I have referred to earlier in this chapter is an illustration of what I seek to imply by the expression 'mass psychic upheaval'. This is a kind of phenomenon which has often been instrumental in shaping the course of history. The peculiarity of this lies in the production of an

overwhelming current of emotions which carry away great masses of people, all actuated by the same thoughts and emotions and acting much as if they were a single entity, many-limbed, like a swarm of locust. A fierce battle in progress induces much the same condition. The course of the great French Revolution towards the end of the eighteenth century is another outstanding example, and particularly the storming of the Bastille. Emotions aroused to white heat, aided by sound and fury succeeded in overcoming this impregnable citadel.

The great leaders of men of all ages have had their success largely because they learnt how to induce, direct and utilise this phenomenon of mass psychic upheaval. All Gandhiji's campaignings for the liberation of India, utilised this technique of harnessing the force of mass emotions. Even his death was directed towards the same end.

Hitler was another master of inducing and directing the mass emotions of men—his astonishing career is recent history. And so too was Churchill during the critical war years. The whole British nation recognises how much it has owed to Churchill for the spirit infused by him in facing and finally overcoming the fearful odds arrayed against them. And so also with all the other great leaders of men. They have achieved their success largely because they were able to direct the emotions and thoughts of men *en-masse*.

The spread of the great religions is another example of the working of mass psychic upheaval; although they were not in the manner of a sudden flood, which subsides likewise, but rather as a slow-growing river, gradually acquiring force and volume, flowing on in beneficent majesty through grateful lands. Gautama Buddha, who as far as our knowledge goes, was the first of the great universal world teachers, was intensely dissatisfied with the prevalent conceptions and ways of behaviour of mankind; with the distressing prevalence of sorrow and sin, and the infliction of suffering and violence by man on man. Was there no better way for mankind? The sensitiveness of his feelings and his all embracing sympathies, made the sufferings and sorrows of those whom he observed his own. Combined with the force, intensity and mental concentration with which he consumed himself in his endeavour to discover the ultimate causes of sorrow and sin—and their attendants, violence, lust and the passions—finally enabled him after years of mental travail to pierce the veil of life, in a dazzling burst of illumination, to discover its underlying principle—that of cause and effect, action and reaction, in the vortex of which living beings are caught and made to appear again and again in this world of matter, taking on forms and personalities in accordance with the actions committed previously, and so suffer sorrows and joys, pleasures and afflictions, in the strict measure of previously committed actions. Sorrows and afflictions can be eliminated by love and kindness towards fellow-beings and all living creatures. Goodness and kindness will beget further goodness and kindness, and by becoming the universal rule, can altogether eradicate all suffering, sorrow and sin. So ran his grandly simple formula and the flame of goodness he lighted, did become a universal benign radiance for this land and others too. His teachings and the institutions

he originated, moulded the teachings and institutions of Christianity and whatever is best in Hinduism too. They are the inspiration of thinkers and humanists all over the world even today.

Because of the hitherto unknown human sympathies, his emphasis on the equality of man, his simple and benign teachings, his personality, his entire honesty and the clarity and purity of his vision, coupled with the profound spiritual solace and satisfaction which the following of his path afforded—the cult of Buddhism soon came to exert an immense and universal influence such as the teachings of no other teacher, prior to him or succeeding him ever enjoyed. In course of time, there arose a tremendous thought flood, in the current of which all the peoples of the world who were in near or distant proximity, were drawn into. Practically the whole of the continents of Asia came under his spell and remained so far many centuries. In a very large area of the continent, it has persisted and is still a potent factor in the life of the people living therein; but his calm, passionless philosophy did not agree with the restless, individualistic genius of the Aryan race, and so in India and the western countries, his influence gradually waned.

In spite of the great teachers wonderful humanity, universality, benignity, wisdom and the unsurpassed clearness of his all-searching mental vision, nevertheless he ignored or paid insufficient attention to some of the basic needs of the human being, which arise out of the natural constitution and the common heritage of created life, as is found on this earth. The human being is first and foremost a creature of the senses, which no amount of abstract contemplation and the exercise of the reason can entirely eradicate. Also the Buddhist way did not offer much scope for aesthetic enjoyment and appreciation. And also, although roundly condemning mortification of the flesh and the senses, and advocating a middle path*, Gautama Buddha gave the highest preference to an ascetic, sense curbed life, free from physical fetters.

I have given the example of the spread of Buddhism in some detail, because it was perhaps the first time in human history of the occurrence of a great wave of benign thought, which was the first radical change of thought current from the old thought currents which had been handed down to man as a heritage of the evolution of animal life. The new thought current was that of thought, unencumbered by the physical nature: the exercise of unfettered reason, and kindness and mercy to all living beings. In short it was the inception of "humanity" as we understand by the term today. We can also take a lesson from its gradual but tremendous success and also from its subsequent decline in many countries. Unlike thought floods which have their rise in passions and emotions, gathering together and rushing on in all-engulfing flood and passing away also as suddenly, the Buddhist thought current and the Christian which followed it, arose imperceptibly and gradually and only slowly and painfully gathered volume and force during the course of centuries.

"A life given to pleasures, devoted to pleasures and lusts: this is degrading, sensual, vulgar, ignoble and profitless; and a life given to mortification: this is painful, ignoble and profitless." Mahavagga, 1, 6,7.

As a singular and significant example of the potent effect of sharply focussed mass thought, a spiritual experience of the author, Dr. A. J. Cronin related in his article "Sermon from the Snows" (appearing in the Reader's Digest April 1939)*, may be cited. In it he relates, how while holidaying in Switzerland in 1939 (a little before the War broke) he went to a little church, perched amidst the snow-encrusted pinnacles of the Alps, to where he had been taken by a friend, for a Sunday sermon.

The sermon, delivered in German, was in a tongue which Dr. Cronin happened to be entirely ignorant. Yet he relates, as the preacher's discourse took shape, despite his utter ignorance of the language, he fell unconsciously under some strange and mystic spell. He caught one word; *Christus*. And one other *Führer*. And then, as by a breath, the scene dissolved, church and congregation vanished. He saw suddenly, and with a stabbing clarity, the countries of the earth and the pestilence that lay upon them. He saw the great dictator states, controlled by one hand, one voice, defying the doctrine of blood and iron. He saw the great democracies, sleek with good living, jealous of their vast possessions, fearful lest some vandal's hand should rob them of their gains.

He saw wheat burned by the million bushel in one corner of the globe while in another thousands of human creatures went hungry for lack o! bread. He saw everywhere the blind surges of mankind, the frightened rushes hither and thither searching for security, the restless plunges into momentary p'ea'sure, the fevered striving for material gain. And over all, amidst the sound of jazz and the chink of coins, he saw the omnipresent ghastly dread, the approaching spectre of self-created doom.

In this manner his vision unfolded the whole panorama of a world selfish and mad, swayed by the powers of darkness, rushing towards general conflagration. He realised how fatuous and futile were the explanations advanced by human ingenuity for all the rending unrest and misery of the world: The talk of economic stress, of boom and slump and the rest. It was now acutely clear to him that the real reason was that man had forgotten his Creator and His eternal verities and in their stead had substituted homage to inherited tradition, a myth, a means of a convenient oath, or even a bland hypocrisy. The only hope for mankind he now saw, lay in going back to a living faith in God and Christ and to the 'impe' and beautiful truths he had taught: To live decently in the light of heaven and ones fellow men. To love ones neighbours, to be tole-ant, charitab'e humble. To recollect that life as we know it is but a fragment of eternity.

In this way his thoughts ran on. And quite suddenly, he felt a shock, and the swift flow of his thoughts was interrupted. With a wrench that was almost physical he came back to earth and saw that the preacher had at that moment come to the end of his sermon.

When he came out of the church and wended his way down to the village, he related to his companion the full account of his striking meditation. As he concluded his companion faced him in stark bewilderment. "But don't you realise!" he almost gasped. "That, word for word, was the pastor's sermon."

Dr. Cronin does not seem to have realised the true import of his astonishing experience. He probably attributed it to some mystic and incomprehensible near-miracle. It was not so. It was simply an example of the effect of mass thought focussed to high intensity, so that even without the help of a knowledge of the language in which those thoughts were given physical expression to draw him into the thought stream, the focussed intensity of it, aided no doubt by the writer's sensitive and trained receptiveness, caused him to enter fully into it and follow it to its culmination.

Thought waves are like radio waves floating about in the aether. All manner of thought waves are being radiated all the time. In fact every person is a transmitting station. The thought waves are all there; but the audible reception comes from the receiver. One can tune in to certain waves to the exclusion of others. The factor which assist us in picking up the various waves are the faculties of sight, hearing, smell and touch. These are the usual aids to tuning in. At the same time an amount of unconscious reception is always going on even without the aid of these receiving mediums, but in an unconscious, vague way which is hardly ever realised.

The analogy between thought and radio waves can also be carried on a stage further. Thought waves like radio waves can also be set down and recorded in a permanent form—in the shape of writings, books and recorded speech. Of a number of persons reading the same recorded thought and with equal knowledge of the language and intelligence, one may entirely fail to be drawn into the original thought stream, one very partially and coloured by his own thought pattern or the prevailing patterns of his circle, while another may be completely drawn into the original thought stream of the author. The reading, seeing and hearing of such a person is a constant source of revelation and experience. To one, the chance reading of a book or even a passage may change the entire course of his subsequent life while another may read the same book or passage a thousand times without the effect of a hairs breath.

Recorded words, music or pictures are not thoughts in themselves, but are aids to tuning in to thoughts, so that others may be enabled to have a listening in to those thoughts. Thoughts in themselves are quite palpable substances, but of another "dimension" so to say, than that of our physical, corporeal existence, and we are always influenced by our thought surroundings, but in a way that is not perceptible and articulate to our physical senses. The existence of such influence is therefore usually denied or ignored. But when these thoughts are translated for the benefit of the physical senses, into articulate manner of thought by means of speech, the printed words, music, painting, sculpture etc., they become physically apprehendable to the strict extent of the receptivity of the person on the receiving end.

THE NATURE OF THOUGHT

Thought may be said to be of two kinds: Articulate and inarticulate. If we try to examine the nature of our thoughts we find that we think by the aid of words and in the language we are used to. It is as if our thoughts are being spoken within us, which our minds ear is continually listening to. We however also think in terms of images of sight and smell and the sensation of touch. We may imagine that we see delicious sweets or delicious smells or a beautiful woman or the feelings of cold or heat or pain or pleasure, and then our thinking can be with it articulate words but still in a physically articulate manner by the aid of visual, smell, touch, and other nervous sensations. These are all different manners of physically articulate thinking. But there is also another manner of thinking no less real and needing not the aid of articulate images of sight, hearing, smell, touch etc., although in actual life they are associated more or less with these various articulations. Thus may we feel love, hate or jealousy towards a person. In such cases we can think entirely without words but we may also take the assistance of words or the sense images in association with our purely inarticulate thoughts of love, hate, jealousy, fear, gladness, sorrow, joy, exultation etc. Thus we may say that we clothe those inarticulate, non-physical thoughts in the raiment of physical thinking involving the various physical sensations. In this way also are all our thoughts. In fact all the various emotions are non-physical formless thoughts of lower order, which although non-physical and formless themselves, are yet closely associated with our physical earthly existence, and have been the result of parallel evolution alongside with the physical evolution of earthly life.

The higher orders of formless thoughts are the appreciation of beauty, the comprehension of the essence of things, the appreciation of pure reason, the appreciation of pure love and compassion, and an appreciation of the immanence of the universal soul and of a unified order of creation. These may be said to be some of the higher orders of formless thoughts, which more or less adequately or inadequately are translatable into articulate physical thoughts and images.

In every thought there is a substratum, which is its motivation and essence, of imageless non-physical thoughts which is then clothed with or invested with physical form by our physically evolved brain, and thus the thought assumes form to us and becomes translatable in a physical manner by us to others.

The practice of yoga and samadhi, particularly the *nirvikalpa samadhi*, is nothing but the endeavour to attain the unalloyed non-physical thought while still in our physical existence and consciousness. It is an endeavour to make the conscious mind enter into the domain of the non-physical existence. By long and intense application and practice, some degree of success is very likely and it probab'y too is an interesting experience, yet its utility is questionable, since the experience is usually very inadequately translated to the physical senses and thus to a large extent is lost or badly mutilated when the practitioner of such samadhi endeavours to communicate his experience to others.

Thus we see that our physical corporal thought apparatus clothes all thoughts coming within its compass with some sort of physical vestment of words, images or other physical appreciable sensations, in order that it may properly cogitate such thoughts and communicate to other physical beings like itself. But it must clearly be realised that these physical mental vestments are not the thoughts in themselves. Without the presence of the underlying incorporate thoughts there can be no thought proper. Just as without the inner soul the most perfectly formed body has no meaning—just lifeless dead form and image. Without the presence of the underlying thought the mental words and images become a lifeless jumble or an inanimate dance of images, galvanised into action by extraneously derived impetus. Other borrowed thoughts may take the place of the original thought, pressed into service to fill in the vacuum, while the real original thought may be entirely absent. As an example of the absence of the real thought while in the midst of all the physical outward form of those thoughts, I may cite Dr. Trumpf's translation of the Granth Sahib, the collected compilation of the Sikh Gurus or teachers, of which the Japaji translated in this work forms the first chapter. This eminent oriental scholar was assigned the task of translating into English the Granth—the Sikh scripture, by the Secretary of State for India in 1870. This he effected after 7 years tremendous toil. But he absolutely failed to enter into the original thought stream of the work even with all the constant and intimate association with it for seven whole years. He was an honest and conscientious worker. I cannot impute any deliberate dishonesty or untruth to him. But see what his considered opinion of the Granth amounts to:

“.....the Granth as regards its contents is perhaps the most shallow and empty book that exists in proportion to its size...jumbling together of whatever came to hand without any judicious selection, the Granth has become an extremely incoherent and wearisome book, the few thoughts and ideas that it contains, being repeated in endless variation, which for the greater part is nothing but a mere jingling of words.” How true! without appreciation of the underlying thought currents, how could the poor translator enter the magic treasure store that is the Granth—the most precious mine of thoughts that anywhere exists. Without appreciation of the real thoughts underlying, the Granth could be nothing for him but a ‘mere jingling of words.’”

When I first read the works of Shakespeare some thirty years ago, I did so with great interest and relish and with a lively appreciation of their masterly manner of execution and delineations of the characters depicted. But when I have taken up any of his works lately the effect is overpowering. Shakespeare emerges from my previous conception of him as a masterly playwright and observer of character, into one fit to take his place among the great prophets. All his plays are nothing but the outward expression of his tremendous grappling with the problem of existence: of joy and sorrow, sin and suffering, infliction and retribution, the conflict of the emotions—in short of the whole drama of human existence.

Like Gautama Buddha, he grappled with the problem with the full intensity of his great soul. In his dramas he lays bare the epic struggle. His won-

derful mental sensitiveness made him overpoweringly conscious of the inner feelings, thoughts and emotions of those whom he observed. His own ordered and reason loving soul allowed him no rest until he discovered some order and design under all this jumble of emotions, sorrows, sins, joys, killings, violence, retractions that he saw all around him. In all his plays this striving to discover the underlying order is evident. He grapples with and tries to find a solution for all the problems confronting him. Even without the benefit of modern psychological discoveries, his basic insight into human character is immeasurably superior to any psychologist of today and in his delineation of it and in his mastery of language to describe it, he has no equal anywhere. To try to compare Kalidasa to Shakespeare, as most scholars in India are fond of doing, seems to me to be a sacrilege.

To an even greater degree when I first took up a study of Spinoza in my youth, I was badly stumped by it. In spite of long and painful pondering, his words failed to evoke any thoughts for a long time. I read up his words over and over again literally hundreds of times, and even although I understood the language and the meanings of the words all right, I was unable to enter into the thoughts at first. I spent weeks poring over the first two or three pages alone and only very gradually and painfully some inkling of thoughts, began to filter through my dull and unreceptive mind. This very gradually became changed to wonder and joy when slowly I was drawn more and more into the thought stream of the great thinker—the man whom Novalis the German philosopher has called the "God intoxicated man" I was unable to enter a little into the intoxication. Under his dull and prosy mathematical language, what depth, strength, profundity of feeling and thought and ecstasy, does not lie hidden. What quiet and comprehensive understanding. Almost one feels as if a Shakespeare had retired within himself to digest the result of his innumerable observations and experiences.

Thus too has been my experience with Walt Whitman the American poet. When first I read his "Leaves of Grass," it appeared but senseless jargon and bombast, conveying no clear-cut and worthwhile thoughts. But when some two years back I took up the book again, the reading of it was a revelation and a spiritual experience of the highest order. It was as if I was caught in tremendous tornado vortices of thought, and spiralled up in an instant to dizzy heights. I discovered for the first time how much akin he was to Guru Nanak. His apparently uncouth language was vibrant with thought, and the language itself which on first sight appeared uncouth, hid the most complete mastery of it, second only to Shakespeare's. The horizon of his mental vision appeared almost limitless and his mind unhampered by the little inhibition of time and space, goodness or badness, piety and impiety. In every thing he sees the hand of the great Creator of All. Like Nanak who came before him he is a true bard of the multiformity of creation. Nothing to him is hateful or despicable. The sordid and the beatific, he treats of both and views them in their true perspective. There is no denunciation in him, just supreme understanding and sympathy.

In striking contrast has been my experience with the Bhagwat Gita, in which Lord Krishna—God incarnate—bestows the supreme knowledge on his favoured disciple Arjuna, on the eve of the great battle of the Mahabharata. When I first read it, it was a great revelation to me. I was confronted with dazzling thoughts. The secret of existence seemed to be laid bare herein. The searching mind was put at rest. There would be no more mental strife and difficulty. The mind would be calm and at peace, devoided of all attachment to the fruit of action. But as I afterwards discovered to my cost and distress, the world was not a theoretician's paradise, but a dire reality, of which every aspect and difficulty has to be tackled individually. There was no cure-all nostrum, all-applicable. When I now take up the Bhagwat Gita, it is wonderful no longer. It does not give rise to a coherent, unified stream of thought. To me now it is but a pseudo-profound, incoherent, mongrel jumble of Buddhism, Upanishadian metaphysics and ethics, with a dash of Christian mysticism added for spice, which acts a sort of hypnotic for undeveloped minds. How different it is to the meditations of Marcus Aurelius, which like the Bhagwat Gita exalts the ideal of duty. These Meditations have been wrung out of a soul in the battle of real life and not just put together in the laboratory of a theoretician. Instead of the pseudo-profoundity of the Bhagwat Gita, here there is true profundity. Here is a man who has obtained an authentic vision of the eternal verities. I would recommend to the earnest and struggling enquirer to stow away his Bhagwat Gita, and take up Marcus Aurilius' meditations. He may find therein what he seeks.

We have thus considered the effects of thought patterns and collective volition on life on earth, particularly human life, and may now briefly consider the effect of the force of habit.

Force of Habit

Habit is nothing but the accumulated impress of thought patterns as affecting a person's manner of thought and actions. By the aid of habit, actions and thoughts become automatic or semi automatic. Habit saves a lot of conscious thought and exertion. The automatic part of the brain which has been taught the various operations to complete a particular thought or action cycle, goes on automatically performing them in the manner in which it has been pre-set. Just as is the way of procedure of modern planned production. The first time a new article is to be manufactured, a lot of planning and preparation has to be given to it. First the design is prepared and a model or several experimental models individually prepared and tested, until a design is finally decided upon. Thereafter, detailed blueprints are prepared, the necessary machine tools are got together, special machine tools devised and prepared for specific operations required in the various processes of manufacture. Jigs, dies and patterns are prepared according to exact measurement for interchangeability. The best line of operations is devised and set up for mass production and at last after long and laborious preparatory work, the article is able to go into mass production. Thereafter the turning out of the article becomes

largely automatic, and abundant and rapid production is the result. This is just the utility of habit. Rapid and expeditious work with the minimum of effort. The better planned and designed the original lay-out and machinery, the better and more efficient is the result to be expected. This is the proper function of education—to inculcate and instil good habits. Bad or improperly designed habits become the bane of a person for the rest of his life, just as bad designing in the original plan of manufacture or defective machine tools will spoil the entire subsequent production.

The instilling of good habits during the plastic years of childhood is now recognised to be at least as important a function of education as the gaining of knowledge. This is called building up of character; for what is character but the sum total of ingrained well rooted habits? Of this more later on. It is not my purpose here to write a treatise on education. There are already so many excellent books on the subject by people much abler than I; and there would be no point in setting down information which could easily be had elsewhere. In passing however I would like to make a suggestion.

The most valuable kind of education would be to instil in mind a habit of constantly being on the alert for thinking out for oneself in terms of clear-cut and distinct thoughts in conjugation with exact observation. Not to shirk the trouble of thinking, and of following up one's thoughts, or to abandon them because they happen to be not in conformity with the accepted, prevalent thought patterns or directly conflicting with the dictums drawn up by those whose words we have been taught to accept without question. To accept only what clear reason will allow our minds to accept, but at the same time to avoid intellectual arrogance and conceit, which arrogance and conceit itself is a bar to clear thinking. In short to instil a habit of independence of thought together with humility and a constant endeavour to learn from the thoughts of others.

From early years a child's thinking must not be stifled, but on the other hand relentlessly urged on, and a habit of clear thinking persistently instilled. The child must be taught to ask for and accept only what clear reason will admit. If the instructor cannot give a clear answer, let him say so without constraint. Let him not endeavour to be considered an infallible oracle. Let the instructor avoid intellectual conceit and superiority complex. Let him be but a humble votary of truth, and the pupil will learn to be likewise.

The child must be encouraged to discover for itself the causes of things. Not to rely on ready made thoughts and solutions of perplexing problems. The solutions that a child discovers for itself must be subjected to a close analysis by his instructor, and whenever there are flaws of reasoning or observation they should be pointed out. In this way a habit may be formed, that any unanswered problem will become a pinprick and a challenge to the ordered mind, coming up again and again for answer, and be put

back for the time being, as many times, if no reasonable answer be forthcoming. It may be years before a satisfactory solution is found, and then the discovery will indeed be joyful. It may well happen that many an obstinate problem may remain unsolved during a person's lifetime, but even so, there is no reason to give up hope and constant attempt. Any problem persistently tackled is bound to have a solution discovered sooner or later. If one person fails in the attempt to find the solution, another or another or another will ultimately find it, gathering up the threads where his predecessor has left off.

And above all, the child must learn not to be carried away by the influence of mass thoughts, emotions and passions but to be able to behold everything in its true perspective. Not in the common manner to indulge in praising and condemnation, but seek to understand all persons and things. Praising and condemnation is the result of imperfect and befuddled thinking and unreflectingly following the thoughts, emotions and passions of others.

Such a kind of training of the child is by no means easy today. One may have to search far and wide before it would be possible to gather together a handful of instructors with the ability and the emancipated and untrammelled minds to take up the child along these lines: Those whose minds are clear of the junk heaps of erroneous and hazy thoughts. But it would be a worthwhile task to collect such together, and with the most intellectually brilliant children available as raw material to start a new kind of school. Such a school might well become the leaven by which the age of unfettered reason might be ushered into the world. But in the meantime even if it were not possible to start a definite school along these lines, yet everyone, be he teacher or parent who feels the need and utility of such training of mind, might strive in his or her individual sphere as far as practicable to instil the principle of clear, unfettered thinking into the minds of the children in his or her charge, and to concentrate particularly on a few, the most promising, who are most likely to take advantage of such training.

Reciprocal Life and Actions.

To understand and properly appreciate the pattern of life as lived on this earth it is most essential to delve into the background of the subject—its evolution and the intricacies of reciprocal behaviour, together with other factors affecting its life and development. It is only when we have a tolerably clear picture of the causes of things happening as they do, in the case of living beings, can we usefully and effectively start the synthesis of better human or better human relationships.

To do this I propose to examine the reasons why beings act they do. Why they hate, kill, injure, pain or otherwise harm others in multifarious ways? Why they exact subservience from others, forcing them to do their behests; despoil or exploit others for their own selfish ends, careless of what suffering they cause? Also why they also love, cherish, endeavour to please, serve or otherwise benefit others? Why do they become slaves of others, surrendering to them their will, becoming willing or unwilling tools for some one else's glory or gratification, or otherwise allow themselves to be exploited by others? Also the why and wherefore of all injustices, miseries and tyrannies? Is it because the Universe is fortuitous, chaotic, without intelligent design? Or because it is the other way round—that nothing happens without adequate cause. That reaction following action is the unalterable law. That the Universe has an intelligent design, in which the smallest thing has its proper place, and where instead of injustice and chaos, there is eternal justice and order. And if it is so, to endeavour to discover something of this design—of its order and justice, so that we may learn therefrom and strive to utilize this knowledge for the benefit of mankind.

These things unlike things of the ordinary physical world of matter are however not weighable, measurable or computable in a physical way. They have concern with the spirit—impalpable, unweighable—if there is such a thing as the spirit; in alliance with and manifested through the physical world of living beings with palpable, measurable bodies and actions.

Scientists, striving to delve into the secrets of physical matter, physical life or physical forces, after a careful study of actual observable facts, record and analyse such observed facts and phenomena, and finally arrive at or deduce a theory of cause and functioning. Such theory they then put to test in different sets of conditions to see if it is applicable in other conditions appertainable also? If after exhaustive tests it is found to be so, it is generally accepted as a true theory; or at least as a practicable, workable theory. Although there may be some lingering doubts as to the entire correctness of such a theory, yet because it answers to all the observed or most of the actual conditions observed, it is accepted as a working theory, until a better one can be discovered.

In dealing with matters concerning the spirit, which can not be measured, computed or otherwise ascertained except in so far as it stands in relation to physical matter, we are at a certain disadvantage. In our physical life we have no means of subjecting it to positive research or demonstration. But in the relation of the spirit to the physical life, its effects and functioning can be studied and investigated and as in the case of physical science, we can deduce theories which can be tested in relation to actual ascertainable facts, and the practical worth of such theories put to the test, and accepted at least tentatively, until some better or more complete theory can be formulated. The merits of every theory after all is to be judged by its practical applicability.

This chapter is an attempt at a scientific, purely utilitarian study into matters which have hitherto been generally deemed to be outside the pale of orthodox science. It will be found to consist mostly of theories, which I would

invite other students to study in relation to actual observable facts. If these theories have any value, they will justify themselves so. Otherwise they are to be rejected as worthless. Mere intellectual speculation of abstrusities which have no relation to actual observable fact are profitless in my estimation. They are simply a species of mental gymnastics for the diversion of idle people, who thus try to befool themselves and others into the belief that they are employed in superior matters, above the compass of ordinary folk.

The speculations of the spiritualists are likewise distasteful to me, because they roam about in fancy in a romantic world of their minds' creation, which has little connection with actual observable facts. I shall therefore endeavour to speculate on the spirit with one foot as it were, firmly in contact with mother earth, and whatever I can find, to endeavour and bring down and discover in relation to cold comfortless facts, to see how this knowledge can help us in erecting an edifice for a better world of humanity.

THE NATURE OF THE SPIRIT, AND THE SOUL IN EVOLUTION

Let us suppose then that like distinct physical beings, there are unseen, immaterial, yet distinct entities, who take up their abode in these physical bodies, and stay there until obliged to take their departure owing to factors interposing which make it impossible for the corporate body to continue functioning any longer as an organic entity. The body dies as we say and the spirit takes its departure for other regions immaterial, of which we have no knowledge and living as we do in the world of matter and the senses which can appreciate things only in relation to matter as we know it, is therefore none of our present concern. We will further suppose that these spirits are impressed with a certain personality arising out of their association with a particular corporate body and other environmental corporate factors. In addition they may possess a personality distinct from the corporate environmental one which may indeed shape or guide the corporate personality. The corporate personality we will further suppose is for the duration of its physical sojourn, only a fine, subtle portion of it perhaps accompanying the spirit to regions where physical matter or laws do not exist. Should the spirit, however at any time return to the world of matter the former corporate personality may once more arise as a potent factor in its existence for reasons which I shall try to explain later on.

In some subtle way we will suppose the spirit does carry an impress of its physical existence and may to some extent be shaped, modified or added to, during the term of its earthly sojourn. The spirit may thus in the world of life both give of itself to its environments and also receive therefrom, which process is perhaps not possible in the purely spirit existence which probably is a more or less changeless indestructible world. This our world of life is thus perhaps a world of evolution for spiritual forms of life as well as physical.

Let us speculate now how this world of life came into being—

From the brooding silence and seeming emptiness of the ether, in a manner of which we have no clear theories, a nebula was created—first just

an amorphous mass of nuclear heat, later on, condensing into a cloud of gaseous heated matter, endowed in common with, or directed by other heavenly bodies, according to their position, with a general motion which gradually became supplemented by other motions: the rotary motion of dispersion, controlled and directed by an inner gravitational pull. Thus it is likely that our solar system of central sun and circling planets was formed—at first all in a gaseous, heated state but gradually the smaller ones congealing first into a liquid, later to a solid encrusted state; in which state we find the Earth at present.

At this stage we will take the Earth. The heat of the crust when it first started solidifying was too great to permit organic life such as we know it. So we must suppose there was then no life on Earth. Yet there existed the elemental forces of heat light, motion, sound and electricity, and of chemical actions and reactions. Forms of inorganic matter were being formed and located. The intricate operations of crystallization were separating out to some extent and distributing the various constituents of the earthly crust.

We shall further suppose that these various elemental forces and matters were accompanied by their counter parts in the spirit, of form or forms immaterial and imponderable, yet in some subtle way partaking of the force and physical constitution of which they were the accompaniment. This world was not a dead one even then, but teeming with spirits. Each in constant tireless motion in a manner of existence of which we can have no clear comprehension. Each kind of spirit dwelt amidst its own medium exclusively, unaware probably of the existence of spirits of other kinds. In a sort of way they may be said to have been single-dimensional beings.

We shall moreover suppose that the Universe is not a chaotic fortuitous conglomeration but a sentient one—A Universe having a certain order and method, certain laws to which it is bound to, and further is also subject to a governance by some sort of sentient beings of which we may find counterpart in our human organisations and administrations, but naturally on an entirely different plane. These administrators decided when they deemed the time suitable, that there should be life—communion of the various elemental spirits and matters on the earth; so that they might all come and meet on a common level and profit from such a reciprocal relationship and communion.

Thus it might be, that in a manner inexplicable at present, yet entirely in consonance with the laws within the compass of which matter and spirit function, that a life particle was first initiated on Earth. The elemental spirits of the natural forces as well as physical matter were pressed into service and contributed their share in shaping and moulding the forms of life that came into being.

The guides of our destinies were in no hurry. The initial stages of the evolution of life appear to have taken enormous stretches of time. We will suppose they occasionally lent a hand to tide over difficulties or initiate direction in our evolution. We will also suppose that distinct spiritual personalities

were called from time to time from other spheres of existence for the purposes of initiating and directing the stages of evolution, and have since the inception of life striven constantly for fuller and fuller perfection of the medium they worked in; subject again to the laws of matter and forces which are universally binding. This striving of the spirit in endeavouring ever to express itself fuller and fuller and to create in material life some of the atmosphere it is used to in its spiritual one, in an ever ascending impulse depending on the perfection of the medium through which it functions, may eventually come to be accepted as the cause of and the hidden life-spring of evolution.

If we take this as a theory and work onward from it we may be able to adduce satisfactory and convincing explanation on several matters concerning the progress of evolution; its why and wherefore, over and above the process of natural selection and adaptations of life to specific conditions. Without taking the soul or spirit and its ascending impulse into consideration, the world of life is like a beautiful and intricate piece of mechanism, but without its motivating principle.

I will here quote an extract from an author on his conception of the creation of life, as it is more or less parallel to the present writer's:—

".....This primordial creative urge, existing in humans and animals alike, is the fundamental thing which differentiates life from the merely mechanical. The spark which in the beginning of the Earth when the cooling of the crust and the appearance of miraculous water rendered possible the chemical reactions by which terrestrial life as we know it could function, wondrously started on its way the protoplasm, 'the atom of life', creating life out of lifeless matter. (by means inexplicable at present, but which in the coming ages may be elucidated and we may then be enabled to bridge over the subtle gap between inorganic and organic matter, and evolve fresh elementary life atoms at will).

"But the spirit imprisoned within the protoplasm, like the fabled genie, allowed it not to rest indefinitely in the state it had emerged, but strove incessantly for a fuller life and ever more perfection. Terribly imprisoned as it was within its crude elementary form, it had no power to direct its own evolution, but lay at the mercy of chance. It probably took millions of years for the first elementary life particle to evolve into the simplest of organisms.

"The lowest and most elemental forms of life that have existed were possessed of soul no less than we are. Particular individuals among them were endowed with a fuller measure of the fire of genius, (just as amongst us human beings); which seethed incessantly for a fuller expression. It is this same genius or genuineness, which is the mystic secret overlooked by the evolutionists. Through countless ages this genius has been incessantly at work, ever motivating and perfecting, with colossal slowness at first, but gradually increasing in tempo, creating ever new and different forms; adapting them selves to all conceivable earthly conditions within the terrestrial organic activability compass. From the oceans, the cradle of existence, invading and conquering *terra firma* and anon the air. It is the never-ending conquest of matter by the

spirit. That matter which of itself is but a grosser manifestation of the all-pervading spirit, ever changing and adapting still.

"At long last, but comparatively only yesterday in the long life history of the Earth, man has been evolved, the culmination of the strivings for expression of the inner life spark. In the body of man it found at last a medium through which it could find free expression. Where the heavy prison of matter was at last lightned, and the long-imprisoned spirit was able to come out into comparative open. In harmonious unison with the perfected medium at its disposal it was at length able to open its inward eye and begin cogitating itself and the universe around it.

"But there is no rest, no reaching of the goal. Reaching one goal simply makes another distant goal come into view, which formerly was obscured by the proximity of the imidiate one.

'Nay now the pace has but been immeasurably accelerated. The slow and painful preliminary stages, through geometrically progressing faster laps has reached hurricane speed in comparison now. Comparatively yes! But the future promises infinite vistas, incomprehensible to our present mental grasp.

"The culmination of what evolution has achieved up to now is the human body, the perfected union of spirit and matter and their offspring the mind, with the attributes of both its parents and the power to think spiritually in terms of the visible world of matter. In this let us rejoice and glory and face the future with gladness and hope."

As we have conjectured above physical life as we know it is nothing but the communion of the various elemental and other spiritual entities, natural forces and properties and functions of physical matter, meeting on a common plane. In the physical life all of these are enabled to come together; to give and take, act and react with one another. Like everything else in nature these actions and reactions are not the result of mere chance but are subject to definite laws, within whose compass they function. Every single thing occurring or happening must have its adequate cause or causes, which in its turn is, or are the result of other cause or causes and so on to infinity

The laws governing reciprocal life and behaviour

Thus the Japaji:—

'Virtuous!' 'sinner!'—say not so.
Whatever acts thou do' st are fruits of others—
and carried over on departing hence,
Thyself thou sowest, thyself therof the fruit do reap:
And thus compelled you come and go."

Thus Walt Whitman in "Leaves of Grass":—

"And as to you life, I reckon you are the the leaving of many deaths;
(No doubt I have died myself ten thousand times before)"

Karma *or in other words, the necessary consequences of reciprocal life and actions, enfolds and encompasses all life on earth.

In it are included the laws of life, reciprocal behaviour and actions.

It brings about the conditions of existence on this earth within the strict compass of which living beings take on their form, their various physical attributes, and play the part of their earthly lives.

Karma is one limb of what conveniently but somewhat inadequately has been termed "Divine Will". A more appropriate nomenclature might be "the necessity of divine nature", or the necessities arising out of the laws of the infinite totality.

There can be no infraction the laws of Karma. All life on earth is subject to them.

Thus they are like the laws of physical matter inviolable.

From the meanest to the most exalted of created beings; from a lowly ant to a Jesus Christ or Nanak, every being must suffer the consequences of its acts of the imidiate or distant past.

Yet as in the case of laws of physical matter, within the compass of those laws, there is every latitude for the resourceful worker and contriever.

Do we bewail the property of fire of painfully burning us if we so much as come into contact with it? or of a stone to hurt us if we hit it with our hands or kick it with our feet? If we are normal-minded we do nt, we just accept these properties as they are. We extract from them the benefits we can derive from them, and guard ourselves from the injuries which they can inflict upon us. Similarly, if we are wise, we will accept the conditions of Karma or the results of previously committed acts as they are, in realization of their necessity, and endeavour to extract the utmost good from the circumstances in which such necessity has placed us. This attitude constitutes the 'glad acceptance of the Divine Will' as exhorted by Christ, Mohammad and Nanak.

The electrician and the engineer can devise apparatus for the harnessing of the powers and properties of matter and so originate a bewildering array of almost miraculous achievement.

So too the chemist can create new forms of matter, of wonderful and often unexpected properties, if he knows how to employ his knowledge and ingenuity creatively.

*It is with considerable hesitation that I am using the word Karma here. This is a word that has been much abused. It has become the refuge of all sorts of diseased, unhealthy and abnormal mentalities, espacially in the West. However there is no satisfactory alternative word to employ. I thought of using the term "reciprocal action" instead, but found it to be inadequate to convey the sense. The true sense would only be imparted by the expression; "the necessary consequences of reciprocal life and actions", but this is far too cumbersome, hence I have fallen back on "Karma". I hope the reader will be able to reorientate his mental attitude towards this word, in light of the present explanation.

Yet the electrician, the engineer and the chemist must work and devise strictly within the compass of the laws of physical matter and physical forces. They can in no wise transgress these laws.

Just as we have persons who can become the masters and manipulators of physical matter, so too can there be beings who can be the masters and manipulators of the laws of Karma.

This disposes of the vexed question, whether fate or freewill rules the world. For in the world of life there are certain laws which can no more be transgressed than the physical laws of matter, but within the compass of which there is every scope for the resourceful.

The laws of matter and of the physical forces have become known to a useful extent, but not so the laws of Karma. Exact scientific knowledge of them is practically non-existent. A rudimentary knowledge however can briefly be stated as follows:—

"Action and reaction are equal and opposite." This fundamental physical law is true likewise of all phenomena of Karma. The consequences of every action are bound to be visited upon the doer thereof. There is no escaping or hiding from the consequences of ones actions—"For with what measure ye mete it shall be meted to ye again."

Actions of previous births form the vesture and state of the body: whether as an animal or human being; mentally gifted or deficient; possessed of health or wealth, or the lack thereof; happy in domestic and social associations, or afflicted with unhappy and disruptive ones. A more detailed consideration of this aspect will be taken up later on.

The three stages of the mechanism of Karma, of universal applicability are:—

1st. Actions committed towards others.

2nd. Emotions engendered by those actions in others.

3rd. Conscious or sub-conscious memory of those emotions which become the motivating principle of repercussive actions.

Before proceeding further with this analysis, in order to give a concrete idea of the working of the mechanism of Karma, I am setting down an instance which illustrates an extreme case of this same mechanism:—

ALL FOR THE SAKE OF RS. 45/12

A ghastly happening took place some time ago at a nearby village. It was the occasion when fees paid by refugee children was being refunded, in compliance with government instructions to this effect. One boy, a frail, delicate fellow of about 12 received his refund of Rs. 45/12. Two big bullies of the same school pestered him to disgorge at least As -8/- out of his good luck, probably with a view of snatching the whole lot when he took out the money, but he steadily refused. On their worrying him excessively, he threatened to report them to the master.

That evening as soon as school was over, he decided to return home instead of as usual doing an hour of extra time with a teacher as private tuition. A thickly wooded khud separated his home from the school. When he did not return at his usual time at home, his mother started a search for him, and very soon his pitiful little body was discovered in the pathway in the khud. He had been strangled with his own plastic belt, blood from his mouth spattering the ground. On investigation it appears a student came forward with an account of how he had seen two boys, engaged in the deed of horror, and in fear he himself had fled. On piecing together further information, it was gathered that both of them had been engaged earlier in pestering the murdered boy for money. One of the boys it is reported broke down and confessed to his part in the deed, but named the other as the instigator.

This tale is almost unbelievable for its wanton and senseless brutality, and as the work of immature youths. It was the work of a pair of thoroughly muddle-headed fools. One of the fellows it appears himself and received his refund of fees at the same time. The demon of insane greed possessed them. They fell victims to it, and snatched the money from their miserable little victim, and to make sure they were left in undisputed possession of the spoil, took the hysterical expedient of snuffing out their victim's life.

It would be instructive to reconstruct the emotions which passed in rapid succession through the mind of the victim during the closing drama of his life. When he came upon the two bullies lying in ambush in the lonely pathway, his first feelings must have been that of acute annoyance, that they had come again to pester him, but immediately this would have been followed by fear that they might snatch it away by force, which immediately they proceeded to do. This must have been followed by intense resentment at their unfairness and greed, and his determination to report them to the master. Probably he made no secret of his determination, on which in self-defence they started to strangle him. First he must have been un-understanding and astonished at their actions, followed by an awful terror, and then as they brutally constricted the death-noose, a terrible anger must have flared up in his death agony directed towards the brutes, who were tearing him apart from his life and his dear ones. In this mad jumble of emotions, his spirit must have gone from his body. Was this the end or beginning of something? He died in a jumble of intense emotions. Do these emotions not furnish a clue to the underlying pattern of earthly life and to the cause of actions? Emotions which sink deep into the subconscious, lying dormant for longer or shorter periods, until such time as the moment is ripe and the tables are turned. The erstwhile aggressors and he are again together living a drama of life again in human form. But instead of being the victim, he is in position of being the aggressor, with emotions, the true cause of which he is unaware, of doing murder on them. He may commit the murder by reason of the force of the subconscious emotions sprung into life anew, or he may not, owing to a variety of other factors, such as the exercise of the power of the reason, force of habit, the influence of instructions received or upbringing, the prevailing thought patterns of his circle of associations and so on. In such

a case he would have got clear of the vicious circle of that particular kind of action. In the instance just described the innocent seeming victim, had doubtlessly been the aggressor in a past life. He was just paying the price but also at the same time accumulating material for a further instalment of the ghastly reciprocal relationship he had with those two others.

The memory of consecution of events and actions is confined to human beings alone. But memory of emotions or sensations engendered by, or associated with any particular action, thing or event is universal in the world of life.

In the case of human beings, memory of particular events or actions may persist during the person's lifetime. But death effaces such memory, and in the next or any subsequent life one cannot recall events of a previous life. But the subconscious memory of emotions towards others are carried over to subsequent life or lives—in fact is never effaced until its return is effected, or withheld by the exercise of reason or other faculty of the mind.

Actions tie up beings to one another by the necessity of return actions.

One can however repudiate and pass unnoticed actions committed against oneself, by the simple expedient of ignoring them, and not allowing the normal emotions engendered by such actions from taking root in the subconscious. Then that person will emerge clear of the circuit of that particular Karma. Such is the conquest of Karma by reason or other faculty of the mind. But the committer of that action will nevertheless have the due consequences of his action to rebound upon him—be it malignant or beneficent. Just as an object flung at a perfectly hard and smooth surface rebounds with theoretical equal force back to its starting point.

Suffering inflicted on others is the root cause of all suffering suffered in this world. Eliminate the infliction of suffering and in time all suffering deprived of its root will disappear of necessity.

Karma to some extent is fulfilled in one lifetime. Whatever remains over, which is usually the greater part, is carried over to the next or a subsequently further removed birth or births, when the thread of any individual Karma is again taken up.

It is by far the best course to meet our Karmas squarely and courageously when they catch up with us. However painful and troublesome they may be, the Karmas are bound to work themselves out, unless we allow them to submerge us. When we have paid our debts we are free—that is, if we have been wise, and have dis-associated ourself emotionally from the exacters of painful or disagreeable Karma payment. Thus we will be freed from that particular vicious circle of Karma.

If however we shirk our debts and seek to escape by subterfuge or by violent means, although it is likely that we might for a time succeed in evading them, yet they are bound to catch up with us again sooner or later, and

then we may have to pay with compound interest—interest accruing by reason of the augmentation of a notional potentiality of the frustrated creditor.

As Karma works through association of beings, it follows that persons within one Karma group are born contemporarily, so that together they may fulfil their reciprocal Karmas.

The Karanas between human beings are usually fulfilled in the same or in subsequent births in the human form.

Yet humans are not necessarily reborn as humans in the next, for human beings also involve themselves to a greater or lesser extent with members of other orders of life. Hence it follows that humans are often reborn as different species of animals.

Among animals too, there are particular associations among individuals of their own kind, hence it follows that their animal community phase of existence will be repeated with other members of their circle and kind in the same bodily form.

Thus every individual may have several almost independent sets of existences, with their different sets of associated beings.

There are also however cases of specialization, when certain forms of life are so constituted, that they have very little congress with the world outside their own confined sphere; such as the case of the termites (white ants). They are consequently reborn almost indefinitely as termites. Their straying into other forms of life may be of rare occurrence. The termite however is probably unique in this respect. Other kinds of community insects like the honey bees and ants do have a certain amount of congress with other life forms.

The purely city dwelling human is another specialist. Very often he is entirely confined within his city limits and circle of acquaintances and relatives, and has very little contact with other forms of life or even with fellow beings removed from his own narrow sphere. Such persons exhibit many of the characteristics peculiar to members of termite colonies.

Usually, one can have no personal congress with other individuals, except when one has had similar congress with them before. But as this world of life stretches back to hundreds of millions of years, and every entity has come and gone perhaps millions of times, there is every likelihood, even if there is no recent association between particular individuals, some far off Karma association unfulfilled may crop up, and the disconnected thread taken up once more.

The same individual being once born as a human, and next say as a cow exhibits radically different levels of intelligence and accomplishments. Hence intelligence is not innate to the soul, but is a property brought about by its Karmas, which once causes it to be born as a human being, perhaps of a mentally highly developed parentage; or again, among some sort of animal whose

physical evolutionary development percludes such intelligence or mental accomplishments. Or again the person may be born as a human, but on account of its Karmas acting through the regular laws of heredity* or other physical laws, making it a hopeless idiot or otherwise mentally deficient. Thus there is nothing to be concealed about in the possession of a high degree of mental qualities. This is simply the consequence of previous favourable Karmas, and may easily be squandered away by arrogance and disdain of less fortunately endowed fellow creatures.

An idiot is a person of arrested or retarded mental development. The engaging antics of a year old infant, which may earn it acclaim for its intelligence, if indulged in by a ten year old child, would certainly cause it to be dubbed an idiot.

The human infant can not acquire while in the infant stage, the faculties of an adult, although it may be the greatest genius in embryo. The difference in the faculties between a human being and an animal are somewhat analogous to the difference between the infant and the adult human.

Do not therefore be contemptuous of the faults, failings, imperfections or mental dulness of others. Such an attitude being the surest way of bringing these despised conditions on to oneself.

Endeavour therefore, if you value your fortunately acquired intellectual gifts, to elevate the mental stature of those you come in contact with, or at least be understanding and charitable towards their imperfections and shortcomings.

A wealthy person if he values his affluence, and wishes to preserve such state for subsequent lives, should likewise not look down on less fortunately endowed individuals. He should employ part of his wealth in beneficence. But even here niggardliness or condescension will destroy all merit of charity.

Greatness is not a quality monopolised by human beings alone. Animals may possess it in no less degree. It is due to our blind spots that we cannot discern greatness in animals, when examples of such come within the range of our notice. Bucephalus, the high mettled steed of Alexander the Great, who contributed so much in spirit to Alexander's resounding victories, was probably no whit less in real greatness than Alexander himself. He was only hampered by the natural limitations of a horse body.

Among animals one can easily observe individuals who are the unquestioned leaders of their kind. Animals have been known to perform epic deeds of devotion and heroism.

E. T. Seton, the celebrated American naturalist says, "We and the beasts are kin...Man has nothing that the animals have not at least a vestige of; the animals have nothing that man does not in some degree share."

*See the chapter on multiple causation.

I would recommend to the reader Mr. Seton's "Trail of an Artist Naturalist", published by Scribner's New York, for a revelation of the innate kinship between animals and humans.

In all countries, men have always instinctively felt the close kinship that there exists between animals and humans. Consider the innumerable legends and stories from every country of the world, in which animals speak and act just as if they were humans, changing their form into human shape, or humans changing their form into animal shape, by the force of some curse or other magic. There are so many accounts of birds and animals conversing freely with humans. Even today it may easily be observed that the pictorial representation of little animal children playing together and indulging in all sorts of pranks and innocent mischiefs, and acting as if they were little human children—are the most popular form of entertainment for little children. It would be foolish to imagine that all this is merely chance. On the other hand it is clear indication of what should come to be regarded as an indubitable fact—that there is no other difference between us and the beasts than that of outer form—and that too is of close kinship by the ties of a common evolution. And also that we constantly change into animal form as the animals change into our form. Let us not look down on the animals as inferiors and despicable and therefore fit only to be exploited for us superior beings benefit and advantage. No doubt the human body is a more highly evolved body than any animal body, with a brain capable of connected series of thought and reflection and with a connected memory capacity. For all this let us be grateful, and strive to utilise the precious gift in a wise and benificent manner, while the gift is in our possession. If we use our gifts wisely and well no doubt they shall be repeatedly conferred on us again. Let us not nullify our gifts by foolish squandering and misuse.

There are numerous examples of animals performing epic deeds of heroism and loyal devotion, which can not be accounted to mere instinct. Individual animals may exhibit these qualities towards individuals of an entirely different order. The occasionally intense attachment of a dog or a horse, towards its master is well-known and understandable, but when for example a dog is found deeply attached to a buffalo, as I once observed, it appears strange and incongruous.

To all normal persons a snake is strictly *persona non grata*. We may be fascinated by its sinuous form and eerie movements, but our dislike and repugnance of it is almost instinctive. Yet there are people who maintain long attachments to these abominable creatures, and are apparently quite fond of them. I am referring to the snake charmers. These snake charmers keep strictly to their own kind, along with the company of their snakes. They have very little congress with other humans. They and their snakes are really near kin and are probably usually reborn in either form. Thus too we know there are 'horsey' men, who pass most of their lives in close association with horses: men whose life and minds are almost solely or

mainly occupied with horses. Such people as grooms, jockeys, horse trainers, cowboys, many horse owners, horse enthusiasts and of course the desert Arabs. I reckon such persons are usually reborn as horses and vice-versa.

Yet this does not imply that a person is reborn as an animal only in such form as during his human existence he had close association with. On the other hand the usual state is, as I have already pointed out, that an individual has several independant sets of existences, in each of which it may have different sets of associated beings and connections.

The reader might find of interest the following account of a man being reborn as an animal. It is within my personal experience:—

THE STORY OF A DOG

My father passed away some years ago at an advanced age. Stubborn, opinionated, self-willed; relying on himself alone—such were some traits of his character. He hated to be a burden upon anyone, and to the end lived by his own exertions, scorning any aid or assistance from others. The integrity and independence of his character and the manifold services he had rendered without any thoughts of recompence, had won him high regard, esteem and affection of his town and particularly of all those who came in contact with him. And yet with all these manifold excellences of character, there was a streak of cruelty in his make-up, which was most noticeable in his attitude towards dumb animals, particularly dogs, towards whom he displayed an unreasoning aversion. I have seen him brutally kick a sick dog out of his way. He cared not a damn for hurting people's feelings or susceptibilities by blurting out highly uncomplimentary remarks. His ire was particularly directed towards the white men, upholders of the law of the hated British Govt., and he was downright abusive in his outspokenness when addressing them. Yet even those who were the worst sufferers from his lashing tongue, could not resist a secret admiration for his integrity and character, and overlooked his insultings.

It so happened that I did not see him at all during the last two years of his life, which was a source of keen disappointment and regret to him.

Some time after he had passed away, my eldest son picked up a little mongrel pup and brought him home. With misgivings, but on the boys insistence, we agreed to adopt him, and he became a part of the household. As usual with dogs, he became much attached to us all. When he grew up he prided himself on keeping an alert and vigilant, although a very noisy watch at night. He was a downright nuisance to passers-by on the road at night, many of whom would make detours to avoid his attentions.

He never learnt obedience, was wayward and independent to a degree. He knew when he had committed a fault, and then it was extremely difficult to lay one's hands on him. If however he felt that he had been rebuked without just cause, he would be cut to the heart, and would go away, and not return home sometimes for many days.

He had an uncanny way of understanding our talk when it concerned him, and he would react accordingly. He never begged for food. He was usually present at mealtime, but in no manner would he intrude his presence. When asked if he would have something to eat, he would invariably start licking his chops and wagging his tail in anticipation. If as it happened a few times, his meal was forgotten, he would never remind us of it but go his way quietly. He was fastidious in his habits. We never once saw him excreting after he had grown up.

He had an antipathy towards other dogs. This trait grew more and more marked as he grew older. He shunned their society or quarrelled with them. What I dislike most about him was his way of bullying little puppies or weak dogs. Sick and mangy dogs most roused his ire and his sense of superiority. I could not cure him of his habit of attacking such unfortunates. The punishment of this wanton cruelty was visited upon him. He himself fell victim to a painful and persistent itch, which continued for several months and finally was instrumental in taking his life. It was a slow and lingering torture for him. Towards the end he became reduced to a mere bundle of bones covered by a dreadfully frayed skin—a truly hideous spectacle. He also became quite blind ultimately, but in spite of all these visitations, he never uttered a moan or whine, maintaining his independence and self-reliance to the bitter end. Even in blindness he maintained his fastidiousness, and used to stagger far away to answer the calls of nature. He clung tenaciously to life and lived on when logically he should have been dead. Daily I thought that this would be his last day, but yet he continued to live on. Often when he went out he failed to find his way back home, and would lay himself in any clean and secluded spot he could find, even were it but a heap of thorns.

The end however had to come, and one morning I woke to find him dead. Possibly it might have been my imagination, but in death I seemed to recognise clearly the linaments of my father.

One night many months before the dog had died, I had a dream. I dreamt I was walking along the road in front of my house, when a muffled figure came and joined me. It was a fantastic sight—completely smothered in a quilt from head to foot, it yet shuffled along somehow. And then it spoke to this effect although I cannot remember the exact words: "You don't know me, yet I am with you." The voice though muffled and unhappy yet was unmistakably the voice of my father. When I woke up and remembered the dream, I did not pay particular attention to it, nor did I try to remember the whole dream. Fantastic dreams are common with me, and I have neither the time nor inclination to be an analyser or interpreter of dreams. I did however wonder if it might not presage an addition to my family. It was only months later when I happened again to remember the dream, that it struck me that the muffled figure of my father, might it not point to our dog Moti? The more I pondered over it the more convinced I became that it was indeed so. The basic character of both were identical. The terribly muffled figure and the unhappy smothered voice were both significant, as was the sad reproach, "You do not know me, yet I am with you."

What is the LAW mentioned several times in the New Testament of the Bible, but a reference to the law of life or Karma, as contrasted to Grace, which is superior to it and nullifies its domination? (Of this Grace I shall deal with later on.) This conception of the Law seems to me to be one the many contributions of Buddhism to Christianity.

In all Shakespeare's dramas we find a vivid realization of this same Karma, by the great portrayer of human life. The necessary consequences of their actions are visited upon the characters of his plays, which is nothing but the fulfilment of Karma during the course of the same life. This is undeniably true. A considerable amount of fulfilment of Karma is consummated on the same life, as an immediate balancing of accounts, but there is also at the same time a considerable amount of Carrying Over of Account and Bringing Forward of Account always in progress, which is the main spring of reciprocal relationship as we have already shown.

"He (or she) is eating the fruit of his own actions. What is it to me? Let him suffer the consequences of his acts. It serves him right!" There could hardly be a more foolish and thoughtless attitude. A person is powerless in face of circumstances. There are so many circumstances which tend to form the character of a person. Some of these circumstances are attributable to Karma, some not. It must be clearly understood that Karma is not the only factor to be reckoned with which governs life on earth. There are also many other factors, which we shall examine in detail later on. For example another person actuated by the urge of compassion or reason (which have nothing to do with Karma, Karma is purely mechanical and necessitated), may help to drag us out of the clutches of a sordid Karma cycle, or by persuasion or example change our Karma-moulded mental attitude, and thus change our entire subsequent life. Another person might not be so fortunately circumstanced. Employing the Biblical (and Sikh) expression, one is recipient of Grace, the other is victim of the Law. If we have received Grace through the kindness of others, and thus been raised up from the sins of Karma, that is just the reason why we should endeavour to share this Grace with others, so that others too might be redeemed from sin, or in other words, sordid Karmas. Let us realise the degradation and suffering of those who are in the clutches of malignant Karmas, and be actuated by understanding and compassion towards them, not by reproach and condemnation. "Judge not! that ye be not judged." Do not nullify the Grace that you have been vouchsafed by foolish and thoughtless arrogance.

Let therefore no man boast or feel superior. If a man values his own well-being, happiness and safety, it is very much his concern to strive as much as lays in his power to assist other less fortunately circumstanced persons. If they err, try gently or abruptly as the case may require, to point out their error and correct their understanding—But not so that you would feel annoyed or insulted if your advice goes unheeded. Also in other ways, material and spiritual, to strive without doing injury to yourself, to do away or lessen the suffering of others and thus add to the general well-being. Incidentally, this

would be the finest life-assurance policy you could provide for yourself. Also endeavour as far as possible to make reason and understanding the basis of your actions, instead of the passions and the emotions which are the motivators of Karma. You can thus become the master of Karma, instead of its helpless servitor.

To those pessimists who regard sin and suffering, violence and disease as inevitable and in the very nature of earthly existence, I would remind them that one great principle of earthly existence is evolution. In this world, things never stand still, nor just move round in vicious circles indefinitely. And this in spite of the fact that vicious circles are a most common phenomenon. Sooner or later every vicious circle breaks down and things move forward. Things have always moved forward on this earth since the creation of life and even before that. From the simplest manifestations of life, they have reached the present highly developed and complex stage. No doubt the process of evolution is at times enormously slow, and several experiments are so as to say rejected, but the progress taken as a whole is very evident. Among human beings the process of mental evolution is very evident, as should be absolutely clear to every student of human thought during the past two centuries. We humans have also learnt how to utilise the laws of evolution of life to further artificially specific modifications, which we seek to introduce. This is amply evident from the successes of plant and animal breeders in introducing such a variety of beautiful and useful and in other ways desirable characteristics in flowers, fruits, grain seeds and many other kinds of economic plants, such as rubber producing plants and plants yielding various alkaloids and other drugs. Also the number of astonishing new varieties of domestic animals, such as cows, sheep, horses, dogs etc. A highly bred cow may give 60 pounds or more milk per day, and modern pedigree kinds of sheep may yield almost 10 times as much wool as their progenitors did hardly a century ago.

With the knowledge and wisdom already with us, scattered over the world, if we were to deliberately strive to bring them together for the furtherance of human welfare, we could control and guide the evolution of thought and human social behaviour, so that the hitherto held concepts and values can be lifted up to a far higher and beneficent level. All this has become entirely feasible and possible—nay necessary. If we can discover and apply to practical use as many laws governing reciprocal action of Karma, and the other factors which reach beyond Karma, we would be able thus far to obviate sin and suffering and usher in a new age, which is so absolutely essential if humanity is to survive in this fast ushering atomic age. To continue much longer in the old ways would be only invitation to suicide by humanity.

And we are yet only almost in the beginning of human evolution. Even amongst the most highly developed and gifted racial types there is ample scope for further refinement and improvement of the physical brain. The evolution of the brain is so fast developing that it is very difficult to imagine

what general standard it may not reach in say a thousand years? The chief development I feel would lie in the sphere of comprehension, capacity for original thinking and in a subtle appreciation of spirituality—in short the emancipation of the spirit from physical encumbrances—towards the true emancipation of the soul and in a fuller and richer congress and understanding between the diverse forms of spiritual entities which enter the earth compass.

RACIAL CHARACTERISTICS AND KARMA

As with other things in life, the racial characteristics are largely governed by Karma. The race into which one is born is due to the direct result of previous Karmas. A soul of high order may be handicapped by the racial factor, no less, though on a far lesser extent than were it born in the form of some species of animal. There may be a certain inadequacy of self-expression, arising from racial factor, in the physical structure of the brain, which is bound to act as a definite hindrance to development and expression, than were it born in some other race more favourably endowed. This principle finds further exemplification when we consider the effect of sub-race, family strains or particular individual peculiarities either inherited from an imitate predecessor, or through individually attained transmittable special mind-structure.

It has been well observed that different human races exhibit distinct and specific characteristics. Some of these arise from geographic and climatic necessities: adaptation to particular modes of life forced upon by such factors. Long residence in certain localities bring forth certain specific qualities which are needed, while allowing non-essential qualities to lie dormant, or eventually to entirely disappear. But apart from these, there are also definite racial characteristics, however they may have been gradually evolved—by the laws of evolution, plus spiritual intervention by forceful personalities, singly or in groups or chains, one after another. For example, we can observe the part played by Moses and other Hebrew prophets following him in moulding the characteristics of the Jewish race; or the influence of Christ on the people of Europe; or Gautama Buddha on the people of India, Burmah, Ceylon, China etc.

Thus by many means distinct racial characteristics may become fixed, and to whatever geographical localities such races may subsequently migrate, they will take with them much of their specific character and personality. Moreover some racial types, particularly those evolved in great land masses like the Aryan type, developed on the great plains, mountains and plateaus of Central Asia, have acquired a great range of adaptability to varying climatic and geographical conditions, together with minds comparatively well-endowed with the qualities of flexibility, range, intellectuality and comprehension. Body and mind are better adapted in comparison to other races to battle in the struggle for existence and survival.

Similarly, the great land mass of Africa—not much isolated from the arena of human evolution—Eurasia, has evolved the Negro type, which altho-

ugh not comparable to the Aryan type in many respects, has nevertheless shown quite notable successful adaptability and mental flexibility, however much the Aryan colour prejudice may dislike to own it. Compare these races with the Australian Black-man, the Carib, or even the various native Indian races of North and South America. In few important respects can they stand comparison with the two races above mentioned.

No single race possesses a monopoly of all the most desirable qualities. Among many races, although inferior as a whole compared with better endowed races, yet some particular quality may be pre-eminent and of a far higher order than that of the dominant races. These specific qualities we must learn to utilise in the interests of mankind.

The powerful factor of heridity is beyond the control of the individual except in so far as it is the logical result of his personal Karma. There is every reason to be thankful for being born as a member of a gifted race, family or parentage, but nothing to be conceited or arrogant about it. Conceit and race arrogance is the surest path to downfall in a subsequent life to the status of its greatest despising. Thus a white man, to whom coloured people are abominous, will certainly be born in a subsequent life as a member of a black or brown or other coloured race, depending on the particular venue of his disdain. Thus may not Serestse Khama be such an example. Might he not have been a race arrogant Englishman in a previous life? Most of his present associations being amongst Englishmen seems to point out to this conjecture, in accordance to the laws of Karmic associations we have considered.

A high caste Brahmin, puffed up with caste arrogance, will similarly be born as a member of an untouchable community, and so on.

The true way to eliminate race arrogance and the scourge of underprivileged and poorly endowed races & also of defective strains, with tendency to insanity and disease, lies in compassion and understanding, coupled with a scientific approach and a study of the physical aspects of the subject. The pursuit of mere benevolence, divorced from understanding would be of scant utility. The races definitely all-round inferior should have to be gradually reduced in numbers by the application of population control measures, which need not in the least be coercive or cruel. The most highly endowed amongst them, particularly those who possess the most valuable qualities distinctive of their particular race, could well be introduced amongst other more favoured races, so that the particular valuable qualities might be perpetuated.

The elimination of defective individuals will be treated elsewhere in this book and will be taken up in its proper place.

THE FORMATION AND TRANSMISSION OF CHARACTER BY KARMA.

As we have hinted before Karma is partly responsible for the formation of character from life to life. For convenience we may divide persons into

two catagories: One with deeply ingrained and persistent character, which will maintain itself even in the face of conflicting circumstances and environments, and carry along with them their individual character wherever they may go and whatever the form they may have to adopt—human or animal. Significantly such persons are usually called characters! The other catagory contains those whose characters are mostly the result of environment and circumstances, and are attributable to the habits inculcated in the course of separate single lives. The character of such persons may radically change from life to life as result of different environmental circumstances. However there is no absolute differentiation, only a relative and comparative one. No person is such, as is entirely uninfluenced by his environmental circumstances, and no person such, who does not carry along with him some impress of a formed character into subsequent lives. Particularly one may observe little children. In early childhood, they may show certain characteristics, which may disappear later on, swamped out by the force of environment, training and circumstances. Those early ephemeral traits give an inkling into its character in a previous life—the character which has been moulded and formed during that life time of habit. In the present life it may then acquire a fresh character, e.i. habits of thoughts and actions, during the formative period of its life, which to some extent it might be modified during the later course of life, and this character will serve for the period of that life. Contributing to the formation of each separate life character are the qualities acquired by its natural constitution: that is that what is due to parentage, and also that due to its physical circumstances, that is whether its body is in a healthy or diseased state, the state of the activities of the various glands, and the conditions of climate, diet, locality etc. All these are contributing factors of a person's life to life character. And also all these physical factors are subservient to Karma and arise from its necessities, and to that extent only is instrumental in the making of a persons character, and in the state of his physical brain etc.

A person may in one life be meek, gentle and innocent of evil. In the next life, he or she may be fierce, overbearing, passionate and sinful—all depending on the environment and other physical factors, which in turn are motivated by Karma, according to the law of multiple causation. (For a consideration of multiple causation see further on.)

But a person's essential spiritual character is not subservient to Karma: his genius as it may be turned—the power of his mind or reason over his emotions: his perception and realization of beauty; the spiritual feeling of ecstasy; the deep spiritual bond that one sometimes comes across, between two or more persons, which exhibits itself in deathless devotion to each other; the overflowing feelings of love of a being towards its creator (for example what is the ecstatic singing of birds in the early morn other than its loving homage to its maker?). Similarly the great power of compassion which has been the main urge of all the exalted spiritual personalities who have come down to the earth in all ages, who have striven valourously for the uplift of

mankind—the “Warriors heroes of mighty prowess”, as Nanak has picturesquely described them; and above all the infinite grace of the Divine Being—all these are factors in a person's character, over which Karma has no suzerainty. The ultimate goal for mankind is to bring about the Kingdom of Heaven on earth—when these qualities shall finally have obtained sway over the world —when Karma has become just the handmaid usefully serving mankind instead of the cruel, relentless and capricious mistress, driving mankind crazy in carrying out her inexorable behests and demands, as is too often the case today.

I am afraid I am continuously jumping up from the immediate subject in hand—the considerations of the laws of Karma—into other regions, but the trouble is, in order to understand life as it is on the earth, we must have a unified view of it. To view it piecemeal might give us an entirely wrong perspective of it. It is therefore necessary to view the operations of Karma in relation to the whole, and hence these digressions might not be wholly out of place. There are so many factors which are operating, all functioning harmoniously together by the strange principle of multiple causation, the existence of which has probably not been suspected till now. Therefore to properly appreciate all that has been written here it would be best to reread it a second time, after having gone through it once, so that one unified picture might best emerge.

THE GENIUSES AND THE SPECIALISTS

What is genius but the genuinity or essential spiritual quality of a person: that which persists even in the face of adversely affecting Karma influence, and drives on a person towards a goal. As has been generally recognized, genius is very different from acquired or transmitted talents. An artist may be a very talented, skilful and industrious worker, but still may be entirely without genius. His work may be clever and good, but there will be something missing—the essential part—the soul. There will not be portrayal of what the spiritual eye of a true artist alone can see. It may even be a beautiful picture, but the ecstatic appreciation and portrayal of beauty will be absent. The spirit of forest, stream, sky, ocean or the soul of the person portrayed will not be there. It will be a lifeless shell, not the reality.

The untalented true artist, although his workmanship may be crude, the execution of his painting faulty, nevertheless the essential unity, beauty and spiritual vision of his composition will be apparent. (I am not a champion for the absurdities of the mushroom growth of 'fantastic modern European schools of art in which an artificial crudity is inculcated). On the other hand genius is often accompanied by the corresponding talent, unless hampered by an unfavourable Karma, and even so will hammer out a talent for itself. Most of the geniuses are also specialists in their particular spheres, I mean that they may be born again and again in a particular sphere of talents. That is to say a painter will be reborn again and again with the

talents of a painter, or if reborn as an animal, as a gorgeously coloured or beautifully shaped insect, bird, animal or plant. As a poet or musician, he may be reborn again and again as a poet or musician or song bird. And so on. An actor will be reborn as an actor and whatever the impediments in his way will eventually take to acting as a duck to water. The architect will be a builder again and again, human or animal. The scientist a scientist, the physician a physician. The warrior a warrior, the philosopher a philosopher, and so on. The lovers will be each others lovers again and again.

Often such persons have to overcome considerable parental and other circumstantial hinderance arising out of their Karima, in order to reach their cherished goals, but generally they do ultimately reach their proper sphere.

Among other kinds of specialists we may consider the athlete, who may also occasionally be an specialist, and of course there may be cases of money makers, for whom the acquisition of money or property in other forms, becomes a grand passion carried over from life to life; and who will undergo every trouble and hardship in order to finally achieve their cherished goal of great wealth.

And then we must not forget the specialists in charming, those magnets for the opposite sex, of whom mention has also been made in the Japuj: "Sing the charmers, the heart entrancers, of Heaven, Earth and Nether regions."

We men are apt to imagine that these charmers are confined to the female sex only, and these have indeed been the spice of life since the earliest times. Tradition and song have much to say about these interesting characters. From Helena, of ancient Greece, whose beauty launched a thousand ships, these eternal females have been the distraction of men, and the joy and inspiration of poets. I wish some enterprising author could prepare an anthology of these female charmers. They range from the females who deliberately make sex a potent weapon to enslave willing male victims, and who revel in the power they possess over men's minds and passions, upto the magnificent and tempestuous characters who can not help the fascination they exert. An outstanding instance of this latter kind can be found recorded in the book "Adventures in Arabia", by William Seabrook (Guild Books No. 209.) Of this Gutne, a Sheikly maiden of northern Arabia, who lived and died about a generation ago, one who saw her described her thus. "...She was like no other woman I have ever seen. She was female—female as a she animal is—yet there was nothing soft or voluptuous in her beauty—there was something sharp and painful about it, like the edge of a sword."

The opposite numbers of these female charmers—the male charmers—are quite an interesting and colourful set of characters. Indeed I would not be surprised if they were interchangeable; that is a female charmer in one birth might be reborn as a male charmer and vice versa. Just as a female charmer attracts males to her, like a flame does the moths, so does a male charmer irresistably attract females who cross his path. Lord Byron has immorta-

lised such a character in his poem "Don Juan". Two outstanding examples from actual life may be cited; Boliver "the Great Liberator", who was largely instrumental in the liberation of South America from the Spanish yoke, and Gabriel de Annunzio, the fiery Italian poet, patriot, and airman, who before Mussolini was dictator of Italy for a time, Lord Byron himself was another such charmer.

I would certainly like to see anthologies of both female and male outstanding charmers of history.

Coming back to the consideration of the specialists there is an instance of a Moorish princess of Morocco, in the mid nineteenth century, who was so drawn to the life of a physician, that she left the seclusion and security of a moslem woman's life, and drawn by a remorseless urge got herself admitted as a medical student in the old and famous university of Heidelberg in Germany, posing as a man, and successfully maintaining her secret even when she had secured the coveted degree, qualifying her or rather him, as a physician. In those days no women students were allowed in any medical college in Europe, and yet she a Moslem woman succeeded in doing what no European Christian woman had ever done before her. Even with the degree in her posession, she never made use of it to practice as a doctor as it would have disclosed the deception she had practiced, but going out to America, did the next best thing. She took a nurses training, and entering the profession, remained a nurse for the rest of her life.

To such an extent will the driving urge of the specialists strive, in order to fulfil itself. Similar, although generally perhaps not so spectacular examples, but which may be quite as difficult or even more so, of the fight against and final mastering of adverse Karma circumstances in order to reach a cherished goal, are commonplace in the lives of the specialists everywhere. Every well informed and well read person will have come accross many such instances, and interesting and inspiring anthologies of the specialists could easily be collected. I would suggest it as an idea for enterprising publishers. It would be a rich and inspiring study of the victory over and mastery of matter by the spirit of man striving to fulfil itself.

All these things are examples not of Karma's mastery over man, but of the spirit's mastery over Karma. Life on earth has to be viewed in its true perspective and as many factors as possible viewed simultaneously. Two important factors which have however to be treated separately, are given further on; the principle of multiple causation, which co-ordinates the various different factors together, and the factor of outside influence. These two factors have also constantly to be kept in mind in order to properly understand and appreciate life on earth.

One important law of life I shall set down in Carlyle's expressive words: "All true work of a man, hang the author of it on whichever gibbet you like, must and shall fulfil itself". This is in essence the secret of the conquest of Karma by the spirit. This dictum is true even of the minor things of life

indeed its application is universal. Even if it is only the prosaic but often very difficult problem for providing for one's family in face of adverse circumstances, if a man strives dauntlessly and manfully to fulfil his duty and the call of natural affection and loyalty, he shall certainly prevail, though oftentimes in such manners as he never anticipated. It often so appears, if the Karmas of the person concerned are very adverse and malignant, his true and magnificient striving is taken into consideration and some roundabout way has to be devised to circumvent the Karmas. The results may be entirely unexpected, and if the striver is unwise and thankless, disappointing to him. Often circumstances are so adverse to a person that all his efforts seem unavailing. But, the brave and wise man even in the face of imminent disaster will not lose heart or faith. Even though at times he may momentarily lose his balance, yet he will regain it again. At the worst moments he may even have to resort to prayer, humbly putting himself in the hands of a higher power, but only as a last resort when all his own efforts seem to fail. Rest assured his strivings shall not go unavailing, such is the unalterable law of life. Even should he die in the attempt, his efforts shall bear their due fruit. We may state this law in other ways also. Viz: "no effect is without a cause, and no cause is without its effect." Eternal justice rules the universe. All things transpire from the necessity of Divine nature. Nothing is haphazard or fortuitous. Everything has a clear and adequate reason for it. Nothing is forgotten or not taken account of.

Was not even Christ subjected to grievous trial, as the result of adverse Karmas. In his agony before the night of the crucifixion, he saw imminent arrest facing him, followed by ignominious trial and a prolonged and terrible death agony. All his labours seemed to have gone in vain. He could foresee his chosen disciples failing him in the hour of his greatest need and even forswearing him. What would happen to the tender plant he had planted and so lovingly nurtured? For a moment his balance was shaken by the terrible realization of what was to transpire. But only for a moment. Immediately he regained his balance. It was not for him to question the rightness of his divine Father, and to wish that His Will to be altered in his favour. "Nevertheless, not as I will, but as Thou willest". And that moment was Christ's greatest triumph. Although he was ignominiously tried and crucified, his followers demoralised, and his beautiful tender plant seemingly crushed it to the dust under the heavy foot of the old thought world, yet 'no true work of a man can perish'. The seemingly dead plant awoke resuscitated. A new spirit was breathed into his demoralised followers. And in order to make up for the deficiency in intellect of the old disciples, the brilliant and dynamic Saul, who was to become St. Paul, was as it were spiritually commandereed into the fold. Of such a superlatively high order were the intellectual gifts of this Paul, that even today his words sound fresh and modern.

Unexpected and wonderful and entirely just are the ways in which things fulfil themselves. Therefore let not the struggling striver lose heart or courage and hope. The results of his labours are not for him to dictate, but there shall be no injustice done. Everyone's labours shall have the meed thereof.

THE MANNER OF THE ALLOCATION OF KARMA.

As we have seen in passing, the manner of the allocation of Karma, depends upon the factors which have to be taken into account. If it is a case of pure elementary Karma, it is a simple matter: "an eye for an eye, a tooth for a tooth"—do as you are done by—in endless succession. In such cases Karma is all in all. But when other factors intervene, which we have tentatively discussed, Karma loses its preponderancy, in accordance to the power and force of the other factors involved. Karma is fulfilled in both cases, but while in one case, Karma leads to further reciprocal Karma, by the necessity of the emotional potentialities aroused, in other cases where higher factors intervene, such as the power of the reason or compassion, return emotion is not permitted to take root. The Karma is spiritualised and put to other purpose, such as was the case in the crucifixion of Jesus Christ, in assisting the advance of the new thought pattern introduced by him.

There does not seem to be a set pattern for the allocation of Karma. In observations of actual life, we are often confronted with novel and unexpected modes of this allocation of the fruits of Karma. One is often tempted to imagine, that definite intelligences are at work in the apportioning of Karma, who are at times imbued with a playful sense of humour, at other times with sardonic humour, and ever so often with pronounced originality. It almost appears as if some intelligences were engaged in various experiments in the allocation of Karma, and who use the means at their disposal in various ways. I imagine that the higher personalities who come to earth may very well have a say as to the manner in which their Karma is to be allocated to them. In this connection a passage in the Japaji is significant. In verse 14 we find the line "becoming associated with the Great Judge himself".

There is a vast field for the study of the allocations of Karma. The whole drama of life—all the manner of the transpirings on human beings and animals can be utilised for a study of the manner of allocations, by studying the way of cause and effect or by trying to deduce or discover a cause from the effect. It is a subject too vast for this little work, which strives to give just a general unified idea of the pattern of life.

MASS OR GROUP KARMA.

We have so far been considering Karma as effecting individuals. But as we have seen before, it often happens that a group of persons act as if they were a single entity, many-limbed acting on another group of persons or maybe on a single person, or a single person acting simultaneously on a group of persons. Battles, invasions, overrunning of one people by another, the doings of a tyrant, and in general the excited passions and deeds of a mob of persons, are examples of this. The exploitation of one class of society by another is another example. In such cases, naturally the return Karma is of a similar nature acting group-wise.

To take a modern instance, let us consider the case of Russia. In the old Tsarist days, all expression of popular feeling against the government or for reform were ruthlessly suppressed. A vast network of police and spies was maintained to help to crush all resistance to the government of the Tsar and his aristocracy. All malcontents were either shot or sent off into the terrible penal settlements of Siberia. After centuries of such grinding oppression, the tables were turned and after a series of revolutions the Marxists came into power.

And what did they do with their new-found authority but copy almost to the letter the example of their Tsarist predecessors. After the initial spate of Leninist Trotskyist idealism, they settled down firmly into the old ruts of ruthless suppression of any who in the slightest manner raised their heads against them. An elaborate network of secret police was re-established, which efficiently spied upon every individual in the vast country. Malcontents were ruthlessly eliminated: shot or sent into the Siberian wilderness. The speech and even the thoughts of the people were closely watched. The communists vied with and even improved upon the refinements of cruelty and oppression as practiced by the Tsars. Russia today is a vast police state, just as it was in the Tsarist days. There is no freedom of thought, the expression of it or action. No criticism of the Govt. or the ruling clique is tolerated. Everyone must chorus to their tune or else...! Idealistic communists of the early days of the revolution were "purged" until they were completely "liquidated" and eliminated. Russia today is but Tzarist Russia in a new garb. The fault is not so much of Communism as of the heritage of Karma of the country. The victims of yesterday are the tyrants of today, with emotions hungering for reprisal and the means for fulfilling those emotions.

Russia today, even more so than under the Tzarist regime, is a country ruled by all-dominant fear. Every one is afraid, even to the highest placed. Everyone is impelled to say and do, even think only what is safe and not what one feels to be the truth. Everyone else may be a spy and might report on him with disastrous consequences if his speech or actions differ in the slightest from the approved pattern. Even those who set the pattern are themselves in the clutches of fear. In short Russia today is a wonderful realm of fear. What has the future in store for it? Let us and wait and see. Will this universal fear be perpetuated by Karma or will it be conquered by higher powers? The future alone can tell.

Communism as it is being evolved for example in China which which has a different heritage is bound to be eventually considerably different from the communism as has been evolved in Russia, although naturally in the initial stages it will be influenced by the Russian pattern. The Democracies would be wise to keep this in mind in their attitude towards the new China.

Other historical fulfilments of mass Karma may not be so clearcut and self-evident. For example it is not so easy to adduce the cause of the

strange and terrible Nazi episode in Germany—the concentrated horror of a brief few years. There does not appear to be an imidiate antecedent for it. Was it the fulfilment of a long passed Karma, such as the terrible Tartar overwhelming? or perhaps more probably a squaring of account of some case of deliberate and calculated cruelty such as the Inquisitional regimes of Spain and elsewhere, distilled into one concentrated dose. Should such have been the case, then surely the morbid Hitler was the true embodiment of a victim athirst for wrecking retaliation on a tyrannous system by the creating of a vengeful system of his own. In this light Hitler's crusade against Christianity and particularly the Roman Catholic Church is revealing. But most likely of all Nazi Germany is a case of composite Karma: a number of Karmas rolled into one—overwhelming of a savage people such as of a Tartar inroad; plus, cases of deliberate and calculated cruelty as of the Spanish Inquisition.

There is also another kind of mass Karma, the consideration of which is also instructive: the case of the Criminal versus Society. Society wrecks its vengeance upon the malefactor, inflicting various kinds of torments upon him for his misdeeds against established society. The malefactor when he gets *his* chance does not hesitate in wrecking *his* vengeance upon the society which punishes him and persecutes him mercilessly. Thus is the vicious circle of Karma perpetuated. In a subsequent life the instruments of persecution—the police, jailors, magistrates etc., may become the persecuted—the malefactors. And so the sorry game of crime and punishment goes on; the hitherto hardest plant of our civilization—and a more vicious and poisonous growth cannot be imagined. It is the veriest, seemin'gly incurable cancer of society.

PERPETUATION THROUGH MARTYRDOM

Why is crime perpetuated? and what gives it fresh life and continued existence? The answer is simple, in the light of the new knowledge we have gained of Karma. The martyrdom of crime is the secret of its vitality. In other words, the necessity of its Karma, through the building up of a repressed emotional potential. It is sorrowful to reflect that so many things are not perpetuated on account of their intrinsic worth, but because of their martyrdom.

At its worst, all sorts of abominations and abnormalities are nurtured on martyrdoms. But even in the highest and noblest forms of martyrdom, a legacy of resentment is transmitted which tends to obscure the pure truths of the faith. (Taking advantage of these facts, political agitators deliberately manœuvre their movements into martyrdom channels. Then things begin to hum and happen, until ultimately with the minimum active effort on their part often are their objects gained. Arousing of men's passions and obscuring of issues turns the trick neatly, in addition to the retaliatory necessity of Karma.)

Is there then a specific cure of crime? The answer is simple. Yes there is! Do away with the martyrdom of crime, and it will die a natural death, through the disappearance of its life-principle. But to leave all criminals free, without any restraint on them, so that they might do as they liked would defeat its own object of eliminating crime by the process of elimination of the martyrdom of crime, because all those on whom they would work their morbid and diseased new-found license would be Karmically effected by resentment, and the vicious circle would only be perpetuated, but in another form.

The specific cure for all evil and morbid things has been beautifully propounded by Christ in his imperfectly translated words: "resist not evil". The true sense of which seems to be to "resist not evil by evil" or its sense might be rendered thus: "Fight not evil by the weapons of evil, but by the weapons of good".

Treat crime as if it were a disease and proceed with the curing of it on similar lines. A criminal is to be regarded as a sick person. In many cases as a mortally sick person, who will carry his disease with him throughout life, but whose sufferings can be mitigated by wise treatment and nursing, so that at least he may live and die in peace, with the minimum of suffering. His Karmic resentiment towards society can be neutralised by the kindness and understanding of society towards him, and ultimately his resentment will die a natural death.

It must be realised, the grave danger to the security of the future world which rests in the continued perpetuation of crime, criminals and the conditions of diseased and unsound mind. It is perfectly conceivable that in a generation or two, science will have so advanced that portable instruments of destruction will be evolved, so compact and terrible in their power, that sufficient potential to destroy a city could be carried about in a man's pocket. Give a man sufficient resentiment potential, and he will surely use the most terrible power that comes into his hands. If his mind is diseased or unbalanced he may do the same thing. No amount of police vigilance could entirely rule out such an eventuality. Would it not therefore be a wise thing to plan while there is yet time for the complete eradication of crime, criminals and other unsound elements from human society? It can be done and will have to be done if humanity is to be preserved. And as I have mentioned before this is the real reason behind the writing of this work. The old world is fast passing away. The material world is leaping from progress to progress while the mental world is just stuck fast in the morass of the old—of all the old musty, cankerous thought patterns—hated, punishment, revenge—in endless succession. Without the elimination of this evil trio, there can be no security for mankind. With knowledge of the real reason for these things, effective remedies can be devised. As every medical man knows, without correct diagnosis, treatment is a haphazard hit or miss affair.

I am setting down a tentative course of treatment which may be improved upon or modified in the light of actual working experience. The main points of this are that all persons who by their records or by a study of their cases by competent psychologists, are considered criminal in their actions or tendencies; and all individuals definitely of unsound minds, should be removed from the general society and transferred to special settlements reserved for them, where they may live normal human lives in company with others of their kind and accompanied by those of their family who chose to accompany them. There they should have full opportunities for occupying themselves in useful and remunerative trades, professions and other employments. Particularly violent, vicious or depraved types should be kept separate amongst others such, so that they may not prove harmful or troublesome to more normal individuals. In fact the abnormal may be divided into different categories, and then it could be determined which categories could best be kept together. There should be adequate arrangement for the services of psychartists, priests etc. to be available to these people and a careful and sympathetic observation to be constantly kept over them. Those who by their life and behaviour seem to be improving, fitting them for a better grade, should be transferred accordingly, and in special cases even back to normal society when circumstances warrant it.

It is important however that although no restrictions on their liberties and activities be placed on them apart from such as are necessary for the safety and good of their companions, yet in one important respect also this liberty has to be curtailed; and that is in the number of children they may have. The ultimate aim being to eliminate criminal and unsound elements from human society through progressive reduction of their numbers. If we were to entirely incapacitate them from bearing children, it would be a form of coercion, and in many cases would give rise to bitter emotional potential, which at all costs is to be avoided. The desire to perpetuate oneself through one's progeny is one of the strongest emotions and urges of the human nature, and to deny it entirely, would give rise to just the vicious Karma circuits and the process of perpetuation through martyrdom which is our aim to circumvent. Hence they are to be allowed a limited number of children—not usually more than two, after which the parents are made incapable of bearing further children by some means of sterilization. By this process slowly but surely the unsound population of society will be progressively reduced until finally eliminated.

Such is a suggested plan for dealing with congenial or hereditary criminal and unsound elements of society. But many criminals and wrong doers are quite sound and normal, and their crimes and wrong doings are the result of circumstances. A somewhat different procedure has to be adopted for them. The reasons underlying their actions and behaviour should be studied. Often it will be found that as a result of early bad environment and associations and the habits they have formed, nothing much can be done to cure them. They have therefore of necessity to be sent to one or other of the

various settlements for abnormals which we have been discussing. Should they in the course of time show sufficient improvement to warrant their being returned to normal society they may provisionally be returned as a trial case under observation before a final decision is taken.

There are also many cases when owing to powerful personal resentment a person commits injury on other person or persons, or owing to some accountable reason does injury on society or individuals. The best way of dealing with such would be through application of the principle of reparation.

THE PRINCIPLE OF REPARATION

We would have no use for a magistrate who sentences misdoers to punishment. The kind of judge and magistrate we would require would be a practical psychiatrist in addition to his training as a judge or magistrate. After studying the reasons for the person's behaviour with the facts of the case before him, brought to light by the usual means of investigation : witnesses and their examinations. After this a thorough but sympathetic questioning of the offender would follow, in which his reasons for his actions and behaviour should be endeavoured to be drawn out. He should be made to realise that he has done wrong in taking the law into his own hands, and as such has committed an offence against society in addition to the offence towards the person whom he injured, and the dependents of the person on whom he has wrecked vegeful injury, and who may thus be the ultimate innocent victims of his act. When he has been made to realise the true nature and offence of his misdeeds, the necessity of reparation must be impressed on him.

The manner in which this reparation is to be worked out should be discussed with him, suggestions made and suggestion asked for, and some form finally decided upon, which appears both feasible and just. The working out of this reparation is to be the sentence of his misdeed.

There may be cases in which the aggressor refuses to make any reparation to the injured person, by reason of particularly strong antipathy towards him. In such cases the reparation is to be made to society as a whole, and some manner for it decided upon. In cases where the misdoer is again unwilling or fails in the satisfactory performance of his reparation, there is no other remedy for it but to send him to one or other colony reserved for misdoers, which we have been discussing before.

This principle of reparation can likewise be adapted to civil cases. The existing method of dealing with civil cases, is in principle that of reparation, but with an important difference. While the existing method of reparation is for paying the stipulated proverbial pound of flesh, regardless of the consequences and the actual merits of the cases, the modified method should aim at a just and feasible extent of reparation and in exceptional cases the cancellation of all reparation, or even counter reparation may be called for in certain cases.

We may now take our leave of the subject of Karma for the present, although there are also some very important aspects of mass Karma yet to be treated:—in the consideration of the problem of War—whether there is any practical way for its elimination? and of the relations of nations and states with each other; the reciprocal relationship between individuals and the state, etc. These matters I propose to deal with later on in this work.

Multiple Existence and Multiple Causation.

Simultaneous multiplicity in existence and causation are factors in creation which have probably not been hitherto suspected, but which I believe are some of the most universal and important aspects of it.

By multiple causation I understand that every effect has a multiple set of causes of which is it the necessary consequence. And such different set of causes seemingly entirely independent and unrelated to each other. Each separate set of causes appearing in themselves wholly adequate and sufficient.

By multiple existence I mean that every entity has a multiple set of existences. Such multiple existences may in relation to time, precede or follow each other, or may also exist simultaneously with others at the same time. While some aspects of multiple existence may be independent of the factor of time.

It is not difficult to find examples of this dual kind of existence. Interesting examples of it may be discovered in cases of loss of memory. This condition is usually brought about by an accident involving a head injury. The person so affected loses completely his memory of the life he has hitherto been living, together with memory of his domestic ties and other associations. In other respects perhaps he may be perfectly normal. He will not have forgotten the language he has been used to, nor the skills and culture he has acquired in the course of his life. Very often he may form new associations, start another entirely different life, often marrying again, and in other ways acting like an entirely different person. Yet indubitably he is the same person as before he lost his memory, and he may even revert to his former memory and life, following another head injury or brain operation.

In other cases of brain injury, as we have seen in an earlier part of this work, a piece of bone pressing on some portion of the brain tissue, may lead to a radical change in the person's character, usually for the worse, although occasionally for the better also. This change is sometimes so marked that an entirely different person seems to have taken the former's place.

Another kind of multiple existence is the not so uncommon instance of the so-called Jekyll and Hyde personality. Two different sets of characters may reside in the same person, sometimes one being in the ascendency, sometimes the other.

From our study of the principle of Karma, we are now in a position to understand these somewhat curious interludes of life. They are simply the recrudences of memory of a past life arising out of some necessity of Karma. The person springs back to the state of a former existence, taking up the loose threads left behind then and carrying them forward. The noteworthy thing about such instances is that they can be adequately explained in other ways also. The medical man, psychologist or psychartist may adduce other entirely different and perfectly satisfactory explanation or explanations of the change in character, depending from what angle the problem is viewed. Thus a number of causes can be adduced for a single effect, each cause seemingly adequate in itself and self-sufficient. This explains my conception of multiple causation. One adequate cause does not exclude other equally adequate causes.

The principle of simultaneous multiple existence and causation may best be illustrated by a geometrical example. Suppose you take a solid body, having a number of plane-surfaced facets (level surfaces); for example a cube, pyramid, cylinder or other many-sided body. Now suppose one such facet rests upon a plane surface, on which there are also a number of simple plane bodies, and also plane surfaces of other solid bodies. It may then be said to co-exist along with the other plane bodies and plane surfaces of solid bodies on the same common surface on which they all rest, and all governed by the laws of plane bodies. But at the same time, it has also another existence or existences; that of a solid body, and in that case subject likewise to the laws governing solid bodies. Moreover its other plane surfaces may have other seemingly independent existences.

There are some examples of multiple existence which are so common and self-evident that few would give a second thought to them. We have touched upon them in our section concerning stage of development, and have shown how notwithstanding the essential identity of seed and the plant which it subsequently becomes, yet how vastly different they both are in outward appearance. So much so that an uninitiated person would never guess that they were the same. Similarly the vast difference in the forms of an insect in its different phases, of its egg, pupa and its mature insect stage. Unless one has been initiated into the secret one may never guess that a butterfly may be the same entity as a caterpillar, only in a further developed stage of its existence. The same is the case in the difference between the faculties of an infant and the mature man it develops into. An infant can never be other than an infant, with the faculties only of an infant, even though later on it may become the greatest and sublimest person who ever trod the earth. These are all self-evident examples of multiple existence.

And does not psychology today tacitly recognise the fact of the dual existence of every person—the outward physical man as we see and know him, and the other his subconscious part, the nature and constitution of which we know very little.

The essential nature of existence is also one vast mystery. From our observations of earthly beings we find that no individual is a stable entity, but is in a constant state of flux: inasmuch as we may observe the constant additions to his personality from other sources, the radiation of his personality—in a way scattering particles of himself broadcast—by his actions, thoughts, utterances and recorded thoughts through his writings and books; in his appreciation of beauty—through his music, painting, sculpture, architecture etc. Are not all these manifestations of a person's activities part and parcel of his real individuality? microcosms of himself, or in physiological language, cells of himself? Is not through them the spiritual existence of an individual perpetuated and extended? just as the physical existence of an individual is carried on by his physical cells to his progeny.

And when an entity is born in life in a lowly form—insect, worm, plant or other animal form, which afford only the most limited scope for the expression of the spirit, does the spirit then also become all torpid, imprisoned in an unresponsive medium, or has it simultaneously alternate fields of activity and existence? Can it subdivide itself physically or spiritually into separate existences? We have no means of answering these questions. They are all shrouded in the deepest mystery.

I have at present only the haziest and mistiest idea of the working of this principle of multiple existence, and therefore incompetent to discuss it in detail, but I feel that it may perhaps one day furnish the key to solve the mystery of creation and existence.

An appreciation of the principle of multiple causation is however much more feasible and also more to our purpose, inasmuch as it helps to overcome the hurdles in the understanding of the practical operations of Karma. It helps to reconcile the apparently conflicting conceptions of the causes of things, and serves to demonstrate that such are not really conflicting, but rather overlapping and at times complimentary or supplementary.

As we have seen, the principle in short is that all the phenomena of terrestrial life can have a number of distinct set of causes, apparently adequate by themselves and independent of each other.

One set of causes may lie in the immediate discernible proximity, and to all ordinary investigation, seem fully adequate to explain the presence of such phenomenon. But at the same time there may be more distant causes for the particular phenomenon, which as it were serve to call forth the immediate discernible cause or causes, to act as instruments for its consummation. These distant set of causes are usually not discernible, nor are their existence deemed necessary, as in the majority of cases the immediate set of causes are to all intents entirely adequate to explain them. At other times however the effect of the distant set of causes is so powerful and pronounced that the immediate set of causes though superficially adequate, fail to fully satisfy and convince the intellect. The effect appears to be too massive for the given cause.

The imidiate set of causes are those appertaining to the then life of the individual, while the distant set of causes are those appertaining to its previous existence or existences. And also the influence of beings from other planes of existence than the bodily one. To explain, in order to make this conception more intelligible, the personality of a being has its immediate set of causes—Its heridity or parentage: the complex biological factors of the make up of the parent cells, which would if discoverable furnish an adequate explanation of the inborn and hereditary characteristics; while a knowledge of the upbringing, surroundings, environments, associations, and the factors of climate, diet etc., which all contribute to form the mature individual as we have already seen, would serve to adequately explain his resulting character and behaviour. We can thus furnish a thoroughly satisfactory explanation of a person's character and behaviour if we can sufficiently investigate the imidiate factors affecting them.

But the factors of previous existences and the influence of other spheres than ours are no less real and operative. So much so that even close similarity in physical features and other characteristics are often carried over into the next existence in which one is born again as a human being—that is unless the person's Karmas necessitate otherwise. The Karmas of a person will invoke to its aid the immediate factors which go to fashion his character and appearance.

For example, as we have already seen, a brilliantly intellectually gifted person may become a complete duffer in his next life, if he has been arrogant of his own gifts and contemptuous of his less fortunately endowed fellow creatures. For is not ordinarily, keenness or dulness of intellect, or beauty or ugliness, mere physical phenomena, depending on subtle make-up of brain cells, and also on numberless other factors, as is well-known to medical science, biology and physiology. Karma necessity is the reason for calling together these immediate physical factors for the make-up of the physical person.

We shall now take up the factor of the influence from other spheres of existence and activities than ours, which is often a potent cause of a person's life and actions.

FOREIGN INFLUENCE

Foreign influence may be likened to the influence of the sun and moon on the earth. It is easy to appreciate the lighting and heating effect of the sun and the lighting effect of the moon. But they have also other potent powers which to the uninitiated are not at all evident. One of these powers is their attraction, which although human sensibilities cannot feel, yet result in the massive effect of the tides, whereby untold billions of tons of water are lifted up everyday, upto a maximum hight of over 50 ft. Another power of the sun which we do not properly appreciate, is the extent to which all physical life and activity is dependent on it. So much so indeed, that were the earth be deprived of the sun even for only a fortnight, all life would be extinguished, the cold would become so intense that all the atmosphere would freeze solid and cover everything with a white shroud of death, and billions of disembodied spirits would flit about disconsolate.

We must appreciate the fact that the life and existence which we can perceive with our physical eyes and other physical senses is not the only kind of life and existence by which we are enveloped. There are also other kinds of existences all about us, immediately near at hand and yet distant, which we cannot ordinarily sense and feel, and which yet exert their influence, often powerfully, on the lives and actions of earthly beings. As Shakespeare said: "There are more things in heaven and earth than you dream of in your philosophy". These other kinds of life and existences may be said to belong to other "dimensions" than ours. Our physical senses fail to contact them, being beyond their range, somewhat in the manner that the human eyes cannot see the ultra-violet rays of light, and neither can the human ears hear sound vibrations which vibrate at so high a rate that the ear membrane cannot pick up the sounds. But science has learnt how momentously effective these higher vibrations of light and sound can be in certain respects. So it is with regard to existences of other spheres or dimensions than ours. As our physical senses cannot contact them their existence is usually ignored or relegated as a hot-bed for diseased, unhealthy superstitious minds to carouse

in. But almost every reflective and sensitive mind might at one time or another have forcibly realised the existence of other planes of influence than the visible. The influence thus exerted is through the subconscious mind, which modern psychologists have universally come to realise is the root and basis of the conscious mind, and which guides its thoughts. Influences from other planes and dimensions of existence impinging upon the subconscious are often allowed entry into the conscious mind and thus influence the earthly existence. But not in the ordinary manner. They have to change their nature and mode of their expression and be converted into the material of the passing medium, and the manner of its thinking and thus in passage through, intimately partake of the nature of, and are inextricably combined with the existing thought patterns of the medium through which they are allowed passage and become indistinguishable from it in their final resultant form, and thus usually are entirely ascribed to the person through whom they are transmitted. This is just another instance of the working of multiple causation which we have just been considering.

In an earlier part of this work I have discussed the manner of the functioning of the prevailing thought pattern, and to what extent beings are subject to it. We have seen how minds are bounded by the thought patterns of their circle of congenial companions. How mind influences mind, or more correctly spirit influences spirit. And yet how people living together may mentally or spiritually dwell in entirely different spheres and often be unaware of the other's mental world, which incidentally is the true sphere of existence of beings.

In order to understand the manner of influence from other planes of existence than ours we might first consider the lowest type of influence, those of an earthly sensual nature, coming from beings who lately while in their earthly existence swallowed in the lowest forms of sensuality, and who when cut off physically from their wonted haunts, return to their old or similar rendezvous and derive an evil pleasure in goading on congenial wretches in the flesh to orgies of sensuality and crime.

"The poor wreck whose lusts have survived the death of that body in which and for which alone he lived, have survived the means of direct bodily gratification, finds his resource in seizing on an impressionable medium, and goading him on to sin, so that he may get such poor enjoyment as alone remains for him. The debauched drunkard, who sank his body in disease, and soddened his spirit with the poisoned draughts of liquid fire, now haunts the dens where his pleasure used to be, and goads on the wretches whom it finds it possible to influence. He leers with spite as he drives one more soul to a lower state of misery, and gloats as he draws his own foul gratification, though it spread broadcast ruin and woe among innocent women and their babes, and foster in the midst of our centres of knowledge and refinement a sink of infamy and disgrace. These things go on all around us and attract our notice scarce at all. Where are the denunciations that should ring from end to end of our world while such plague-spots linger—nay, flourish and abound amongst us? Why is no voice uplifted? Why? but that the dark influence of those baleful spirits avails to blind our eyes and to paralyse the voice of truth within us. Not in the gin-den alone, but far round it as from a centre, the malign influence radiates, and the vice perpetuates itself. The sot dead—as we falsely think—is a sot in spirit still, and his influence perpetuates his vice among congenial spirits yet on earth.

"The murderer, again, whom our blindness has cut off from the trammels of the body, and let loose in fury on our earth, is not idle. With all his envenomed passions stirred within him, mad with wrath and sense of wrong—for his sin is frequently the result of our civilisation, and he is what we have made him—he goes forth to wreck his vengeance on those who have wronged him. He incites to rage and destruction of life. He is the prolific inciter of crime, and perpetuates the circumstance of which he was the victim. When will we learn that crimes for which we daily, hourly, visit rude vengeance are but the necessary product of those mixed conditions of life which obtain in our crowded centres of life? Why lop off an ugly branch here and there when the root is rotten? Why punish the wretch because he is what we made him? Nay, if we be but selfish, why let loose on ourself a wrathful avenger to our own hurt? Ah! friends, we must pass through many cycles of progress before we learn that our old criminal code is founded on fallacy, and works to mischief and perpetuation of the abuses it is intended to prevent.

"Foul weltering masses of vice and cruelty, and seafishness, and heartlessness and misery that our great cities are! In them the spirit is starved and crushed; dwelling in an atmosphere through which life-giving influence can hardly penetrate, it groans in agony as it aspires to a purer and serener air; but its groans ascend hardly above the pall of darkness that hovers round. The aspirations are crushed out by reiterated temptation; good resolves are stolen away by the adversaries nigh at hand, and the spirit cares less and less to struggle against the efforts of its foes. These are only too well seconded by the recklessness and folly which offer a premium to vice, and make virtue well-nigh impossible.

"And even when the body is removed from those dens of impurity, sensuality, and woe, which are tenanted by so many of our fellows even within reach of our own homes, where riches secure exemption from bodily distress, what is the result? We do not see gross vice, shameless physical surroundings, open degradation of soul and body, but we breathe an atmosphere scarcely less spiritually bad. Money-hunting is the business of life, and pleasure is too often found in bodily gratification and sensuous enjoyment. The air is thick with the greed of gold, with lust of power, with self-seeking in all its myriad forms. The spirit—do we ever think what is the state of such a spirit? It has no food, no development, no occupation. It is dwarfed, or compelled to occupy itself in concerns which drag it back, and give the adversaries their best chance of fostering and inflaming passions and desires which are to us detestable. Hardly can we reach these more than the debased, where in the crowded alleys and lanes vice has its home—where in the thronged exchanges and marts money rules supreme, and breeds its progeny of selfishness and greed, and larceny—there the adversaries have their centres of action, from which their baleful influence radiates."

This quotation is taken from a book entitled "Spirit-Teachings", purporting to be spirit dictated writing, written through the mediumship of Rev. Stainton Moses (M. A. Oxon). I am not interested in spiritualism as such, rather I have an active antipathy towards the subject. But nevertheless I am glad to take the truth from whatever source I find it, and present it so. My reason is satisfied as to the intrinsic truth and the value of much that appears in this book and through it many things that were formerly dark to me have been elucidated. I shall therefore quoted from this book at some length. The previous quotation is as it appears in the book with the exception that wherever the words "you" and "yours" were used, I have replaced them by "we" and "our". But by this explanation of the origin of the passage and the alleged nature of the authorship of the book such alterations will no longer be necessary and I shall henceforth quote without any alterations.

The previous quotation vividly shows how the lowest levels of human activities are influenced by the unseen world. It demonstrates the reason of the relentless clutch of the vices, sensuality and crime over its unfortunate victims. Any one

* Taken from the 6th. Memorial Edition, published by The Spiritual Alliance Ltd. London in 1907. I am not aware if the book is obtainable today.

who has had first-hand experience of an inveterate drunkard, gambler, drug or vice addict, will come to realise the truth of the existence of malvolent spirit influence or possession by devils, as the Bible picturesquely puts it. So also other mad lusts, for money, power, women, public acclaim etc., are fostered and intensified by unseen influences. Men act just as madly in their desire to win an election as the besotted drunkard or drug addict does in order to satisfy his craving.

Specialists in their various fields may ascribe these madnesses to physical, physiological or psychological causes, or I may ascribe them partly to thought patterns and mass psychology, as I have tried to explain several aspects of gregarious human activities in an earlier part of this work, or also to Karma. Others may ascribe them to unseen spirit influence--And each one may be able to adduce satisfactory and reasonable explanation from whichever angle they tackle it, and then convinced themselves they assert confidently that their own explanation is the only correct one and consequently excludes other explanations of causes which are unconnected with their own explanation, and in each specialist's estimation arise from incomplete knowledge. But as we have seen from our study of multiple causation each effect may have a number of seemingly independent and adequate in themselves sets of causes, and therefore we may acknowledge the correctness of perhaps all such explanations.

It would seem that the unseen world around us is peopled by a vast variety of beings, some of them base, earthly and malignant in their nature, or just strongly attached to the things of the earth in which their earthly existence was bound up and engrossed with, and to which they can in a manner live over again in consort with the feelings and emotions of congenial spirits who are in earthly existence.

But as on the earthly existence that we know, although there are base and malignant beings and plenty of them--there are also likewise beings, who strive tirelessly and unselfishly for the good of their fellow-beings: guidings, instructing and helping their weaker brethren, so also in the unseen world it is

reasonable to suppose there are also angelic spirits who strive through congenial spirits on the earth to foster goodness, beauty, love and unselfish beneficence towards others, and to inspire and help the strivers after good, and to comfort and allay the sorrows of the afflicted. Although to the superficial observer evil may be more predominant in the world, yet essentially goodness and beneficence is a no less real and important factor in it, and is slowly but surely extending its sway inspite of the misgivings of imperfect observers. The evil and the bad make the loudest demonstration and clamour, and judging from the amount of hullabulloo they make, people are apt to imagine they are all-powerful and all-governing. The good and the beneficent on the other hand dislike clamour and self-advertisement and therefore the unobservant fail to appreciate their extent and power.

In my estimation this world of ours is a wonderful place—a place of infinite promise. Although many have been distressed by its imperfections: the sins and miseries which are rampant on it; the troublesome and arduous nature of existence on it; the heavy and often unresponsive corporeal body, which are all in sad contrast to the trouble-free, sorrow-free, ignorance-free existence of high spiritual planes. No wonder so many of the exalted spiritual beings who have come out of compassion to alleviate the ignorance, darkness, sin and misery-ridden world here below—where trials, temptations and pitfalls are likewise rampant—have felt that the best thing would be to get out of its circuit as fast as possible and migrate to exalted spiritual regions and not return hither again. Even some of the Sikh Gurus have not been able to free themselves from such obsession. Freedom from the trammels of earthly existence they have stressed, like Gautama Budha before them, should be the ultimate goal of humanity. However, Nanak himself does not appear to have been of this view. The human existence, he says many times in the Granth, is one that the very angels thirst for. It is a precious opportunity which should be stiven after. I am in emphatic agreement with this latter view. Is not existence here a magnificent spiritual democracy, where one can meet all sorts of glorious and beauti-

ful beings on an equal footing, and receive from them of their wonderful knowledge, beauty and bliss? This is not a static spiritual world of eternal bliss as some exalted spiritual regions may be, but an actively evolutionary one. This is the sphere of education and discovery. By steady and beneficent strivings, the disagreeable features of it will in course of time be eliminated and then there will be ushered in a world which will be the envy of the most exalted spiritual spheres.

In order to bring out the high potential possibilities of this world it will be necessary to reconstruct much, and to do so effectively would necessitate a true insight into the essential nature of existence here, together with a knowledge of the various factors by which existence here is encompassed. If we try to erect an edifice without intimate practical knowledge of the properties of the materials we are to build with, and a basic knowledge of the principles of structural design, our best efforts are doomed to end in disappointment. We must learn what to do and what not to do—each one being as important as the other.

Just because certain facts come to us from alleged spirit sources, it is no reason why we should scornfully reject them nor are we to blindly swallow them wholesale for that reason. The intrinsic worth and extent of the revelation is all that matters. Even admitting that there be extra-physical beings of high and beneficent nature who guide the destinies of the earth, still they must be quite as liable to error and miscalculation, especially with regard to a phase of existence of which they have no direct access to. Were it not so, the earth would have long ago become a very heaven. But as I have said, even the highest spirits at times make errors and miscalculations. Many times they themselves come bodily to earth to help in the furtherance of high and noble aims. Sometimes they succeed partially. Many spirits with the best intentions fail miserably—the trials, difficulties, and pitfalls of this earth prove too much for them and for a time the evil of this earth swallows them up.

I may cite a specific case in this connection. Long ago a spirit thought that if he were born as a ruler, invested with great authority he could put the affairs of the earth in excellent order. As a ruler then he was born, but instead of putting the opportunity to high account, he was himself dragged down into the seething abyss of sensuality and unbridled licence. He made a complete mess of his high aspirations and of his own earthly life too. The world won that round and he was saddled with diverse karmas into the bargain.

Having thoroughly realised his error in wishing for earthly power, he next decided to be a teacher and eschew all power and wealth. Accordingly he was born again as Jean Jacques Rousseau. The evil Karmas he had accumulated in his previous human existence had a lot to say, and his life was an unhappy and painful one. The purpose for which he came for, however he was very partially enabled to realise. He initiated certain new thoughts and conceptions which were to prove of far reaching effect in human evolution. Yet even so his message and his teachings were most imperfect. He fully realised even in his own lifetime that he had much to learn himself first. After passing away from the earthly scene, he felt this even more strongly. Consequently in his next earthly phase he was given opportunities to learn. And that is just what I have since been doing. Learning from whatever sources which have been at hand. I have been most fortunate in this. I have been enabled to learn from Gautama Buddha, Christ, Mohammad, Spinoza, Carlyle, Shakespeare, Whitman, Ibsen, and from countless other sources besides. And above all I have had the opportunity of learning from Nanak. I have been able to learn valuable truth from the most unexpected sources, and also I have come to know that there is no perfection or even possibility of complete perfection. There is always ample room for ever greater and greater truth, even in the revelations of the very greatest. The creation of the Infinite Being is indeed infinite, and the truths thereof likewise infinite. There is no end at all to the Infinite nor to the knowledge thereof "As vast as one recounts, the vaster still it grows", as Nanak says in the Japaji.

True knowledge from whatever source that comes to hand must be taken in, so long as we ~~feel~~ it is true knowledge and can further us in our search for truth. However in the matter of reception and acceptance of knowledge it is important to keep the mind ever alert and critical and accept only so much as completely satisfies the reason and to reject the rest, even when the greater part of it we may feel to be wonderfully true.

To continue with quotations from the book I have been referring to :—

Many spirits are prematurely withdrawn from the body. They then pass before they are fit; and at the instant of departure they are in evil state, angry, blood-thirsty, filled with evil passion. They do mischief great and long in after-life.

Nothing is more dangerous than for souls to be rudely severed from their bodily habitation, and to be launched into spirit-life, with angry passions stirred, and revengeful feelings dominant. It is bad that any should be dismissed from earth-life suddenly, and before the bond is naturally severed. It is for this reason that all destruction of bodily life is foolish and rude: rude, as befooking a barefaced ignorance of the conditions of life and progress in the hereafter; foolish, as releasing an undeveloped angry spirit from its trammels, and enduing it with extended capacity for mischief. You are blind and ignorant in your dealings with those who have offended against your laws and the regulations, moral and restrictive, by which you govern intercourse amongst yourselves. You find a low and debased intelligence offending against morality, or against constituted law. Straightway you take the readiest means of aggravating his capacity for mischief. Instead of separating such an one from evil influence, removing him from association with sin, and isolating him under the educating influence of true purity and spirituality, where the more refined intelligences may gradually operate and counteract the baleful power of evil and evil ministrations, you place him in the midst of evil associations, in company with offenders like himself where the very atmosphere is heavy with evil, where the hordes of the undeveloped and unprogressed spirits must do congregate, and where, both from human associates and spirit influence, the whole tendency is evil.

Vain and short-sighted and ignorant folly! Into your dens of criminals we cannot enter. The missionary spirits pause and find their mission vain. The good angels weep to find an associated band of evil—human and spiritual—massed against them by man's ignorance and folly. What wonder that you have gathered from such experience the conviction that a tendency to open crime is seldom cured, seeing that you yourselves are the plainest accomplices of the spirits who gloat over the fall of the offender. How many an erring soul—erring through ignorance, as frequently as through choice—has come

forth from your jails hardened and attended by evil guides you know not, and can never know. But were you to pursue an enlightened plan with your offenders, you would find a perceptible gain, and confer blessing incalculable on the misguided and vicious.

You should teach your criminals; you should punish them, as they will be punished here, by showing them how they hurt themselves by their sin, and how they retard their future progress. You should place them where advanced and earnest spirits among you may lead them to unlearn their sin, and to drink in wisdom: where the Bands of the Blessed may aid their efforts, and the spirits of the higher spheres may shed on them their benign and elevating influence. But you hord together your dangerous spirits. You shut them up, and confine them as those who are beyond hope. You punish them vindictively, cruelly, foolishly: and the man who has been the victim of your ignorant treatment pursues his course of foolish, suicidal sin, until in the end you add to the list of your foolish deeds this last and worst of all that you cut him off, debased, degraded, sensual, ignorant, mad with rage and hate, thirsting for vengeance on his fellows: you remove from him the great bar on his passions, and send him into spirit-life to work out without hindrance the devilish suggestions of his inflamed passions.

Blind! blind! you know not what you do. You are your own worst enemies, the truest friends of those who fight against God, and us, and you.

Ignorant no less than blind! for you spend vast trouble to aid your foes. You cut from a spirit its bodily life. You punish vengefully the erring. You falsely arrogate to yourselves the right by law divine to shed human blood. You err, and know not that the spirits you so hurt shall in their turn avenge themselves upon you. You have yet to learn the earliest principles of that Divine tenderness and pity which labours ever through us to rescue the debased spirit, to raise it from the depths of sin and passion, and to elevate it to purity and progress in goodness. You know naught of God when you do such deeds. You have framed for yourselves a God whose acts accord with your own instincts. You have fabled, that He sits on high, careless of His creatures, and jealous only of His own power and honour. You have fabricated a minister who delights to harm, and kill, and torture: a God who rejoices in inflicting punishment bitter, unending, unmitigable. You hav' imagined such a God, and have put into His mouth words which He never knows, and laws which His loving heart would disown.

God—out God, Good, Loving, Tender, Pitiful—delighting in punishing with cruel hand His ignorantly-erring sons! Base fable! Base and foolish fancy, produced of man's cruel heart, of man's rude and undeveloped mind. There is no such God! there is none. He has no place with us: save in man's degraded mind.

Great Father! reveal Thyself to these blind wanderers, and teach them of Thyself. Tell them that they dream bad dreams of Thee, that they know Thee

not, nor can know till they unlearn their ignorant conceptions of Thy Nature and Thy Love.

Yes, friend, your jails and your legalised murder, the whole tenor of your dealings with criminals, are based on error and ignorance.

Your wars and your wholesale murderings are more fearful. You settle your differences with your neighbours, who should be your friends, by arraying against each other masses of spirits—we see not the body; we care only for the spirit temporarily clothed with those human atoms—and those spirits you excite to full pitch of rage and fury, and so you launch them, rudely severed from their earth bodies, into spirit life. You inflame their passion, and give them full vent. Vengeful, debased, cruel, earth-bound spirits throng around your earth-sphere, and incite the debased who are still in the body to deeds of cruelty and lust and sin. And this for the satisfying of ambition, for a passing fancy, for an idle princely whim, for lack of something else to occupy a king.

Ah! friend, you have much, very much to learn: and you will learn it by the sad and bitter experience of undoing hereafter that which you have now done. You must learn the golden lesson, that Pity and Love are truer wisdom than vengeance and vindictive punishment; that were the Great God to deal with us as you deal with your fellows, and as you have falsely fabled that He will, you would be justly sent to your own imagined hell. You must know of God, and of us, and of yourselves, ere you can progress and do our work instead of our adversaries.

On the effect of prayer it is stated:—

You know not in your cold earth atmosphere, so chilling, so repellent to spirit life, how the magnetic rapport between your spirit and the guides who wait to bear its petition upwards is fostered by frequent prayer. It is as though the bond were tightened by frequent use; as though the intimacy is ripened by mutual association. You would pray more did you know how rich a spiritual blessing prayer brings. Your learned sages have discussed much of the value of prayer, and have wandered in a maze of opinion, befogged and ignorant of the real issue. They do not know—how should they?—of the angel messengers who hover round ready to help the spirit that cries to its God. They know not of the existence of such, for they cannot test their presence by human science in its present state; and so, with crude effort, they would reduce the results of prayer to line and measure. They try to estimate its effect by the compilation of statistics. And still they find themselves in difficulty, for though they grasp the shell, the spirit eludes their ken. Such results are not to be so measured, for they are imperceptible by man's science. They are spiritual, varying in various cases: different as are the agencies at work.

Frequently it is the unspoken petition which is not granted that is the cause of richest blessing to the praying soul. The very cry of the burdened

spirit shot forth into the void,—a cry wrung out by bitter sorrow—is an unknown relief. The spirit is lightened, though the prayer is not granted in the terms of its petition. You know not why: but could you see, as we see, the guardians labouring to pour into the sorrow-laden soul the balm of sympathy and consolation, you would know whence comes that strange peace which steals over the spirit, and assures it of a sympathising and consoling God. The prayer has done its work, for it has drawn down an angel friend: and the bursting heart, crushed with its load of care and sorrow is comforted by angel sympathy.

This, the magnetic sympathy which we can shed around those with whom we are are in close communion, is one of the blessed effects which can be wrought by the cry of a human soul reaching upward to its God. And under no other conditions can the full blessedness of spirit intercourse be realised. It is the spirit that is most spiritualised that alone can enter into the secret chambers where the angels dwell. It is to the soul that lives in frequent communion with us that we are best able to come nigh. This, friend, is invariable: another part of that unchangeable law which governs all our intercourse with your world. To the spiritual soul come, in richest measure, spiritual gifts.

Nor is it always the answer which man in his ignorance expects, that is the truest response to his petition. Many times to grant his request would be to do him grievous harm. He has asked ignorantly, petulantly, foolishly: and his prayer is unheeded in its request: but it has availed to place his spirit in communion with an intelligence which is waiting an opportunity of approach, and which can minister to him strength and consolation in his necessity.

Twere well if men would more strive to life of prayer. Not the morbid life of devotion falsely so-called, which consists in neglecting duty and in spending the precious hours of the probation life in morbid self-anatomy: in developing unhealthy self-scrutiny: in idle dreamy contemplation, or in forced and unreal supplication. The life of prayer is far other, as we advise it. Prayer to be real must be the heart-cry, spontaneous and impulsive, to friends who hover near. The fancy of a prayer to the ear of an ever-present God who is willing to alter unalterable laws in response to a capricious request, has done much to discredit the idea of prayer altogether. Believe it not! Prayer—the spontaneous cry of the soul to its God through the friends who, it knows are near, and are ever ready to catch up the unuttered petition and bear it upwards till it reach a power that can respond—this is no matter of formal preparation. It consists not in any act of outward show. It is not necessarily syllabled in utterance: far less is it trammelled by conventional form, or bound up in stereotyped phraseology. True prayer is the ready voice of spirit communing with spirit: the cry of the soul to invisible friends with whom it is used to speak: the flashing along the magnetic line a message of request which brings, swift as thought, its ready answer back.

as they are, when viewed from the standpoint of reason, shall wipe away from the face of God's earth the sectarian jealousy and theological bitterness, the anger and ill-will, the rancour and Pharisaic pride which have disgraced the name of religion, and have rendered theology a byword amongst men.

Spiritual truths are taught through the medium of the knowledge and way of thinking already existing in the mind. In this connection it is written (very singular language emanating from a reverant gentleman !) :—

Touching the matters on which you question, we remind you that we have many times said that we take the knowledge already existing in the mind, refine and spiritualise it, and build upon it as a foundation, only rejecting that which is noxious and untrue. We deal with old opinions as Jesus dealt with the Jewish law. He apparently abrogated the letter while He gave to the spirit a newer and nobler meaning. We do the same with the opinions and dogmas of modern Christianity as He did with the dicta of the Mosaic law, and the glosses of Pharisaical and Rabbinical orthodoxy. Even as He proclaimed the truth, true for all ages, that the letter might well be dispensed with, so that the spirit were retained; so do we, in words drawn from your own teachings, say to you that the letter kills, but the spirit gives life. Rigid adherence to the strict letter of the law is quite compatible with—nay, usually leads to—neglect of the true spirit. The man who begins by observing scrupulously the minutiae of the ritual law ends by becoming the proud, arrogant, unlovely Pharisee, whose religion is swallowed up by his theology, and who yet can thank God that he is not like other men.

It is against this insidious form of religion that we wage determined war. Better for each struggling spirit that it should grope unaided after its God, trusting in the end to find Him, though after many wanderings, than that it should be cramped and confined by the trammels of an earth-born orthodoxy, which prescribes the God, as well as the way to reach Him—the door of which it holds the only key—which cramps all natural aspirations, drowns all soaring thoughts, and condemns the free spirit to mere mechanical action without a particle of true spiritual religion in it. Better, we say, anything than this parody on spiritual religion.

So ne there are, and they not the noblest of your race, for whom it is essential that deep subjects of religion should be thought out ready to their hand. For them free spiritual thought would mean doubt, indecision, despair, death. They cannot climb the giddy heights where man must gaze into hidden mysteries, and face the unclouded radiance of the Sun of Truth. Not for them the pinnacles which overhang precipices deep down in which lie hid the Eternal Verities. They cannot gaze lest they fall; they cannot endure the ordeal they must fall back on safer and more beaten paths, where others have walked before, even though the way be tortuous and uncertain. They must be hemmed in between high walls over which they dare not look. They

must walk warily, picking their way step by step, and avoiding all inequalities, lest they stumble and fall. And so they fall back on the prescribed dogmas of unyielding orthodoxy. So it has been decided by the wisdom of the Church, is the answer of their priest. Doubt is ruin; thought only ends in bewilderment; faith is the only safety. Believe and be saved. Believe not and be damned. They are not able to receive these things. How should they? They have not yet grasped the fragments of truth that lie on the very threshold of knowledge. How then, should they enter in and dwell in the penetralia where truth is enshrined in fulness?

Some there are who are not merely unable, but unwilling, to receive or entertain anything which militates against that ancient and received theology which they have learned to consider as the embodiment of Divine truth.

It has sufficed the needs of the saints of Christendom. It has cheered the martyr at the stake, and consoled the dying saint in ages long by even as now. It was their fathers' creed. It was the gospel of salvation which they learned from a mother's lips. It is that which they have received as the deposit of the truth, and which they are determined to teach their children, that they in turn may hand on the truth whole and undefiled. And so a feeling of heroic determination comes over them that they will not even touch that which seems to contravene this faith of theirs, consecrated to them by so many associations, and endeared by so many memories. They are, as they fancy, defenders of the faith: and all a martyr's zeal burns within them. They cannot be reached by any influence that we can bring to bear. Nor would we willingly interfere with so comfortable a faith. Were we to make the attempt, we should need to upset from the very foundations the edifice they have reared. We should need to make war on this faith which they love so well, and hew it down with merciless axe. Their immutable God and their stereotyped religion, changeless and unchangeable, we should need to attack, and show that though God changes not, yet the mind of man does, and that what was sufficient for the past may be, and often is, quite inadequate for the future. We must show them—what they could never see—the progressive march of revelation, the gradual enlightenment of man in proportion to the freedom of his thought and the enormous mass of purely human fiction which they have dignified by the title of Divine Revelation. The task would be vain: and we are not so foolish as to attempt it. They must gain their knowledge in another sphere of being.

Revelation is proportioned to man's capacity and coloured by man's mind:—

But there is no need to press the fact that Revelation has always been proportioned to man's capacity, and coloured by man's mind. The idea of God has been throughout the ages the conception, more or less vivid, of those who have been the media of revelation. The implanted idea has taken form and shape from the mental surroundings of the medium through whom it

was given. Such portion of truth as the teachers have been able to impart has been moulded by the spirit of the medium into an individual shape. To none has complete truth been given, only so much of truth, such aspect of truth as was necessary for a particular age and people.

On the life of Christ it is written :—

The life of the Christ, so far as it was public, was comprised within three years and a few months. For that the previous thirty years had been a preparation. During all that time he was receiving instruction from those exalted angels, who inspired him with zeal and love for his mission. He was a constant communer with the world of spirit; and was the more able to drink in their teachings that his body was no bar to his spirit.

In the case of most incarnate spirits, who have descended to minister on earth, the assumption of corporeity dims spiritual vision, and cuts it off from remembrance of its previous existence. Not so with him. So little did his ethereal body blind the sense of spirit, that he could converse with the angels as one of their own order, who was cognisant of their life, and remembered his own part in it before incarnation. His remembrance of previous life was never blunted, and a great part of his time was spent in disunion from the body, and in conscious communion with spirit. Long trances, as you call the interior state, fitted him for this, as you may see in some distorted passages of your records, the supposed Temptation, for instance, or that which speaks of his habit of meditating and praying alone on the mountain-top, or in the Garden Agony.

You may also detect by the light we now give you flashes of recollection of his state before incarnation, even, as he is recorded to have said, in the glory of the Father before the world began. There are many such.

His life, but little hampered by the body—which, indeed, was but a temporary envelope to his spirit, assumed only when it was necessary for the spirit to come in contact with material things, was different in degree, though not in kind, from the ordinary life of man—purer, simpler, more loving, and more loved. Such a life could never be understood aright by those who were contemporary with it. It is of necessity that such lives should be misunderstood, misinterpreted, maligned, and mistaken. It is so in a degree with all that step out from the ranks, but especially with him.

Prematurely was that Divine Life cut short by human ignorance and malignity. Little do men grasp the significance of the truth to which they carelessly give utterance when they say that Christ came into the world to die for it. He did so come: but in sense of these enthusiasts, he came not. The drama of Calvary was of man's not God's devising. It was not the eternal purpose of God that Jesus should die when the work of the Christ was but just commencing. That was man's work, foul, evil, accursed.

Christ came to die for and to save man in the same, though in a higher sense, that all regenerators of man have been their Saviours, and have yielded up bodily existence in devotion to an over-mastering idea. In this sense He came to save and die for men: but in the sense that the scene on Calvary was foreordained to occur when man consummated his foul deed, he came not. And this is a mighty truth.

Had the full life of Jesus been completed on earth, what vast, what incalculable blessings would men have reaped? But they were not fitted, and they pushed aside the proffered blessings, having but just tasted them. They were not prepared. So with all great Lives. Men take from them only that which they can grasp, and leave the rest for after ages: or they push them impatiently aside, and will have none of them: and after ages worship and revere a spirit incarned too soon. This too is a mighty truth.

It is not permitted us, nay, it is not in the counsels of the Supreme Himself, to force on men a truth for which he is not ripe. There must be, throughout God's universe, orderly progression, and systematic development. So it is now. Were men fitted to receive the truths we tell of, the world would be blest with a revelation such as it has not had since last the Angels shed on it the beams of Divine Truth. But it is not prepared: and only the few who have learned wisdom will receive now what future ages will drink in with gladness. In this sense the Christ life was a failure during his existence on earth, and a potent vivifying influence among men afterwards.

Guided by angel influence, the Church, that bears his name, has gathered up the germs of truth that life typified, though now, alas! long custom has familiarised men too much with the old ideas, and they have lost their chief power.

The proper care of the physical body is necessary for spiritual progress:—

It is part of our mission to teach the religion of the body as well as of the soul. We proclaim to you, and to all, that the due care of the body is an essential prerequisite to the progress of the soul. So long as spirit is imprisoned in the earth body through the avenues of which it finds its expression on the plane of matter, it is essential that you care intelligently for that body, lest it react on the spirit and affect it injuriously. Yet it is only in rare cases that intelligent discrimination is exercised with regard to food and clothing, and the habits of life which have so great an effect on spirit. The artificial state of existence which prevails, the ignorance with respect to all or nearly all that influences health, the vicious habits of excess that are so nearly universal, these are all bars and hindrances to true spiritual life.

Concerning the persons who are recipients of spiritual knowledge:—

Others, again are intellectually trained and prepared to give to man extended knowledge and wider views of truth. Advanced spirits influence the

thoughts, suggest ideas, furnish means of acquiring knowledge, and of communicating it to mankind: The ways by which spirits so influence men are manifold. They have means that you know not of by which events are so arranged as to work out the end they have in view. The most difficult task we have is to select a medium through whom the messages of the higher and more advanced spirits can be made known. It is necessary that the mind chosen should be of a receptive character, for we cannot put into a spirit more information than it can receive. Moreover, it must be free from foolish worldly prejudices. It must be a mind that has unlearned its youthful errors, and has proved itself receptive of truth, even though that truth be unpopular.

More still. It must be free from dogmatism. It must not be rooted and grounded in earth notions. It must be free from the dogmatism of theologies and sectarianism and rigid creed. It must not be bound down by the fallacies of half-knowledge which is ignorant of its own ignorance. It must be a free and inquiring soul. It must be a soul that loves progressive knowledge, and that has the perception of truth afar off. One that yearns for fuller light, for richer knowledge than it has yet received; one that knows no hope of cessation in drinking in the truth.

On the striving after knowledge of Truth:—

Do not be discouraged that so much of what most believe as truth seems to you hollow and uncertain. It is so. There are divers degrees of truth. From the many-sided crystal gleams are shot off in many directions. And it is not every soul that can receive even one ray unclouded. To few very few, comes more than a stray glimpse, and even that is filtered through many a medium, until its clearness is all dimmed. It must needs be so. Hence the varied views of truth. Hence the divergent notions, the errors, the mistakes, the fallacies that pass current among you. Men think they see a momentary gleam. They grasp some view, enlarge on it, add to it, develop it, until, the tiny light is quenched, and what was a ray of truth is distorted and destroyed. And so the truth is maligned, whereas it should be the imperfection of the intervening medium that is blamed.

Or, to take another view. That which came as the answer to the yearnings of some aspiring soul is deemed to be of universal application. The truth was so ennobling, so pure and holy in its essence, that it must surely, be so to all. And the jewel is dragged out from casket, and prepared for open exhibition. The lily is plucked from its stem, and paraded before men. And it loses its purity; its vitality diminishes; it withers and he to whom it was so lovely, wonders to find that it loses its freshness in the heat and dust of the world's busy strife. He marvels that what was so sure and true to him in the heart's secluded temple should seem tame and out of place when advertised to the world. He learns, if he is wise, that the dew of Hermon is distilled in the silence and solitude of the heart; that the flower springs up in the gloom of night, and withers beneath the noon-day beams; that truth,

the holiest and purest, comes direct from spirit to spirit, and may not be proclaimed on the world's house-top

Doubtless there are coarse views of truth, rude blocks which man has hewn, and which all may use alike. These are the foundation stones which every builder must use. But the richest and purest gems must be preserved in the spirit-shrine, and be gazed upon in silence and alone. So when John the Seer told of the jewelled walls and pearly gates of the Heavenly City, he spoke of the outer truths which all must see; but in the inner temple he placed not jewel nor purest ray of light, but only the Presence and the Glory of the Lord.

Marvellous it is that you do not see this. That which to you is Divine Truth is only that atom, that speck of the whole unbroken circle which has been cast off in answer to your cry. You needed it and it came. To you it is perfection; it is God. To another it would be incomprehensible, without a voice to answer to his cry, without any beauty that he should desire it. You cannot parade it if you would. It would die, and its hidden charm would make no convert. It is yours and yours alone, a special creation for a special want, an answer from the great Spirit to the yearning aspiration of your soul.

This Truth will always be esoteric. It must be so; for only to the soul that is prepared can it be given. Its fragrance is too evanescent for duly common use. Its subtle perfume is shed only in the inner chamber of the spirit. Remember this; and remember too that violence is done to Truth by forcing it on unprepared minds, while harm, great and far-reaching, is done to those who cannot receive what is a revelation to you but not to them.

Moreover, remember that the pursuit of truth for its own sake as the altogether lovely and desirable end of life is the highest aim of spirit on your plane of being, higher than earth's ambitions, nobler than any work that man can do. We do not now take note of any of the vulgar aims that fill up human life. The struggles and ambitions that exercise mankind, born of vanity, nurtured in jealousy, and ending in disappointment—these are plain to view as Sodom apples. But there is a subtler temptation to more refined souls—that of doing good to their fellows and adding another stone to the cairn that the pioneers of the past have raised. To them comes the desire to proclaim in accents of enthusiasm some truth which has taken hold upon their lives. They are possessed with it; the fire burns within them, and they speak. It may be a noble word they utter, and, if it meets the needs of men, it is re-echoed and taken up by other souls like-minded, and developed till men are stirred and benefited by it. But it may be the reverse. The Truth, so true to one, is true to him alone, and his voice is the voice of one crying in the wilderness, a proclaimer of idle tales. He speaks in vain, and it had been well that he had saved his energies for the quest of truth, and have learned more before he spake to men.

It is well to teach, better still to learn : nor is it impossible to do both. Only remember that learning must precede teaching : and be sure that the truth is one that man needs. The student who dives deep into the mysteries that enshrine Truth will not recklessly violate the seclusion in which alone she dwells at ease. He will tell of her beauties, and proclaim to those who have ears to hear the words of healing which his inner sense has caught from her lips: but there will always be to him a sacred reserve, a holy silence, an esoteric revelation too pure, too dear for utterance.

Let him crush self, purify his inmost spirit, driving out impurity as a plague, and elevating his aims to their highest possible: let him love Truth as his Deity, to which all else shall bow: let him follow it as his sole aim, circless whither the quest may lead him, and round him shall circle the Messengers of the Most High, and in his inmost soul he shall see light.

On the dangers of meddling with spiritualism out of idle curiosity :—

The abuse of everything is bad ; the use, good and commendable. To those who in frivolous frame of mind place themselves in communion with the spheres ; to those who force themselves from low motives in that which is to them only a curious thing ; to the vain in their own conceit, the triflers, the untruthful, the worldly, the sensual, the base, the flippant there is doubtless danger. We never advise any of unbalanced mind to meddle with the mysteries of mediumship. It is direful risk to them. Those only who are protected and guarded round, who act from no inner motive, but in obedience to the impulse of the guardians who are wise and powerful to protect, should meddle, and they carefully and with earnest prayer. We deprecate always any unlicensed meddling. Nor can any safely mingle with the spirit-world, and so introduce one more disturbing element into his earth-life, except he be of even mind and steady temper. Any unhinged mind, spasmodic temperament, fitful, purposeless character, becomes the ready prey of the undeveloped. Doubtless it is perilous for such to meddle, more especially if their interest be only in the marvellous, to gratify an idle curiosity, or to solace their own vanity.

It remains to speak of a class of spirits, who from mischevous design, or from pure sportive fun, or from love of mystification, frequent circles, counterfeit manifestations, assume names, and give erroneous or misleading information. Such are not evil, but unbalanced spirits, who lack even balance, and who delight in plaguing mediums and circles : in giving exaggerated tone to communications, in introducing false elements, or in personating friends, and reading in the thought the answer which they give to a query. The work of such is that which causes you to say that Spiritual manifestations are frequently foolish or silly. This is due to the efforts of these spirits who from fun or mischief, counterfeit our work, and play on the feelings of those who trust them. These are they who personate relatives whose presence is desired, and answer to their names. These are they who make true identification of friends in mixed circles impossible. Most of the stories current of such return of

friends are due to the work of these spirits. These are they who infuse the comic or foolish element into communications. They have no true moral consciousness, and will pray readily, if asked, or will do anything for frolic or mischief. They have no aspiration beyond the present: no desire to injure, but only to amuse themselves.

If my own opinion be asked concerning spiritualism I would strongly urge upon everyone not to consciously meddle with or consciously strive after it except perhaps in certain rare cases, where the motive is pure science and the individual specially gifted for the purpose, together with possessing a strongly developed and balanced mind. Personally I am not in the least interested in the subject of spiritualism as such. I would never consciously let my hand be used as a means for automatic writing for the purpose of spirit communication. And yet I must admit I have often been able to write down things I had never thought of before. These things seemed to spring up spontaneously while writing. But then they were usually answers of problems that had been engaging my mind. So also, often I have felt new thoughts coming down on me. Sometimes they are solutions of problems which have been vexing me. At other times some new truth or other. Spontaneously and without conscious effort on my own part new thoughts and truths have appeared to crowd down on me while engaged in some work or walking out, or while sleeping, or even in dreams. I cannot but ascribe all such manifestations to unseen influence. So also I am well aware, I have time out of number been prevented from doing foolish or wrong actions, which might have seriously injured me. The fact that I have "no skeletons in my cupboard", and that I need to hide nothing in my life, is certainly not due to any strong sense of goodness in myself but to the activities of unseen meddlers and do-gooders. Even all the trials and difficulties I have had to undergo, have been turned to the best account possible; so that even though they have been unpleasant enough while they lasted, now that I can perceive the result, I am thankful to have been subjected to them.

To this extent has been my practical acquaintance with spiritualism, and to me it is perfectly sufficient.

course of Islam through the ages. What could not have been Islam if Mohammad had remained true to his spiritual genius? If after the passing away of the blessed Khadija he had resisted and overcome the temptations of the flesh. His spiritual vision would have been progressively purified and clarified, and the eternal verities would have become more and more manifest and distinct. The progress of Islam might not have been the imidiate spectacular success that it became. Although its progress might have been slow and difficult, like the progress of the Buddhist and Christian faiths, yet that would have been but a small matter. The great thing is, that, in that case Islam would not have been the part blessing and part curse, that it was to become, and which as the ages pass and the rest of the world goes on progressively evolving, Islam remains static and retrogressive, clamped by stifling social laws and usages. How far reaching are the results of seemingly little things! I am writing down this only because I have the greatest admiration and feelings of affection towards the great Arabian prophet and for the truths that he propounded. Mohammad is a prophet after my own heart. I believe the great prophet is the same being, who in a later age, became our own Guru Gobind, the tenth and last spiritual head of the Sikhs and the founder of the Khalsa. As a Sikh I can not pay him a higher homage.

Let no man underate the powers of the earthly snares and lures, but walk wairly and prayerfully, and if one escapes from their clutches, it is not an occasion for boastful joy, but for thankfulness and humility. In my own case I am perfectly well aware that in spite of having a very clear idea of the dangers and inevitable consequences of the earthly lures, if left to my own devices, I might yet make a sorry mess of my life. At every step as it were I have to be chided like a naughty and irresponsible child, and dragged away from danger. It is indeed strange to me that such a weak vessel, should have been chosen for the role of prophet for this generation. It is wonderful to reflect with what tools the agents of the Almighty, who direct the course of spiritual and physical evolution of the earthly existence, are able to work with. If a bad workman quarrels with his tools, a skilful workman can manage with indifferent ones.

I must emphasise that high spiritual entities are not free from imperfections and incapable of committing mistakes owing to their spiritual nature. On the other hand as we can observe from the course of earthly evolution, so many experiments have ended in failures and have had to be put aside and other fresh experiments tried and tested. We know there have been on the earth tremendous monsters : flying dragons, huge dinasaurs, tigers with fangs like swords, armed levithians covered with armour plates impervious to the terrible teeth and claws of the sword toothed tigers and the killer dinasaurs. They have all been tried and experimented with; tried and set aside and fresh experiments initiated. The present shape of things is for us to see. But always and always fresh experiments are being taken up. The life of this earth, spiritual and physical, is a strange and wonderful procession, but it is no way the work of beings who can make no mistakes. Exalted spiritual beings no doubt direct the course of existence, and even more exalted beings from other spheres occasionally come to give a helping hand: Such as were Buddha, Christ and Nanak and others. They come like any mortal, and in their own lifetime were hardly regarded as much more. The halo of glory surrounding their names came only afterwards. And yet their essential greatness was such, that if all the rest of the created world of their respective ages were put in a balance against any one of them, they would easily have outweighed it.

It is a very common and understandable state of affairs, that when any person happens to have a clear experience of a spiritual being or beings, he at once jumps to the conclusion that he is in direct communion with the Almighty God, especially if strange and inexplicable physical phenomenon transpire concurrently. But the wise person will judge everything on its true merits and will not reject the possibility of extra-physical phenomenon. Neither will he allow his mind to be carried away by them when indubitably confronted by such.

It is by far the best for our mental health and well-being to concern ourselves consciously only with things which we can appreciate through the mediumship of our physical senses

and let spiritual experience as such well alone. Meddling with the supernatural is profitless and often fraught with grave danger. Emotional orgies like those of some of the revivalists can occasionally be quite as nauseating and inimical as the orgies of drunkards, drug or vice addicts, and addiction to them quite as habit-forming and condemnable. Addicts of the latter classes often switch over to addiction to the former class, and then imagine themselves to have been 'redeemed,' and to have entered the company of the elect !

Moreover it must also be realised that every spiritual manifestation is expressed through the physical make-up of the person through whom or to whom the manifestation are expressed and hence partake of much of his character, and consequently subject to all his peculiar idiosyncracies and mental aberrations, which usually abound in persons inclined to spiritualism; and therefore all claims of spiritual experience should be accepted with plenty a grain of salt and much mental reservation, although there is no need to flatly disbelieve anything out of the ordinary experience. The best attitude towards extra-physical matters is to follow the example of Shakespeare. Although he always kept a healthy open mind, allusions to the supernatural was only a side issue with him. His main concern was always well centered in the physical living world and with physical living beings. And are not physical beings spiritual entities clothed in corporeal body, all living on the same plane with us, even the most exalted ? The best course is to learn to appreciate the spiritual in the living physical. It is so much the more profitable and satisfactory. And above all we might learn to realise, as Nanak has pointed out to us :—

ਮਨ ਤੂ ਜਾਤਿ ਸਵਰੂਪ ਹੈ । ਅਪਨਾ ਮੂਲ ਪਹਚਾਨ ।

O mind ! thou lights embodiment art ! thine own essence recognise.
(O mind ! thou art the embodiment of light. Recognise thine own essence)

END OF PART I

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